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**A Re-statement of
Bible Teaching**

To the Principal
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For use of students.

A Re-statement of Bible Teaching

in

Three Parts

by

S. G. MOULE
"

First Impression

Published at 5/- net.

Printed in Great Britain by
H. W. BALDWIN
GROSVENOR PRINTING WORKS
LONDON AND TUNBRIDGE WELLS

BS 485

.M 86



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PREFACE.

THIS work is put forward at the result of experience rather than study, as indeed all spiritual knowledge must be.

As a young man, like many others, one came to a period of doubt and difficulty, which was solved by the simple expedient of determining to leave the necessary instruction to Almighty God. The experiences of life brought about the necessary change of spirit, which is the foundation of spiritual knowledge.

To this was added, after twenty-five years, a special experience (when I was apparently of very little use in this world), resulting in this work; it was the reception by my wife of symbolic visions very similar in character to those in the Bible, confirming, as far as we can judge, that we are in the period just previous to Christ's Millennial Kingdom (Rev. xx.). They corrected and confirmed this work as it proceeded; it is for this reason that it is published. Its aim is that Biblical teaching should be clarified and the unity of Christ's Church restored; and by this means the brotherhood of man accomplished.

S. G. MOULE.

MIZPAH,
PRIORY LANE,
LAMBERHURST,
TUNBRIDGE WELLS, KENT.

August 11th, 1938.

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PART I.

The Relation of Israel to the Church

FOREWORD.

I HAVE attempted in as simple a manner as possible to trace the thread which connects all the Books of the Bible and makes them one whole, *viz.*, God's relation with His special witness "Israel".

The continuity of this theme through books written by many different types of authors, who lived many centuries apart, is proof in itself of its inspiration from that guiding Mind which governs all; and the historical and geographical correctness of its statements is continually being proved by archæological discoveries.

In these days, leading to the final vast conflict between Israel and the opposing evil forces, in which Israel is victorious and after which Christ's Kingdom on earth will be established, it is interesting to see the premature efforts of mankind to bring about the universal brotherhood of man; but alas! on a wrong basis.

In my use of the Bible I have kept as much as possible to the Authorized Version; where I have used any other version it is so stated. The interpretation of the time element in prophecy is based on that of the historical school.

The main hope of this small effort is that it may show the fundamental unity of the Bible, and in this way tend to unite the divergent schools of Bible teaching.

S. G. MOULE.

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CHAPTER I

Israel.

"For we know that the law is spiritual" (Rom. vii. 14).

IN approaching this subject it would be as well to define the organizations under discussion and to give their distinguishing qualifications.

Each Book of the Bible is either Israel literature or treats, prophetically or historically, of the development of Israel and her relationship to God and the other nations of the world.

This is fairly obvious in the Old Testament, where her patriarchal beginning is told in Genesis; her national organization in Exodus, Leviticus, Numbers, Deuteronomy; her national triumphs and failures in Joshua, Judges, Samuel, Kings, Chronicles, Ezra and Nehemiah; while samples of her literature are given in Psalms, Proverbs, Ecclesiastes, Song of Solomon. Esther and Jonah are personal narratives illustrating the relationship of Israel with surrounding nations at different periods of her history. Job, alone, while not treating directly of her, treats of a kindred race, perhaps the descendants of her forefather Abraham who at that time still clung to the pure patriarchal religion.

The remainder of the Old Testament tells us of Israel's promised punishment and the glories of promised revival, the chief glory of which concerned the birth, mission and coming or manifestation of our Lord Jesus Christ.

When we examine the New Testament the connection does not seem so obvious, but still one can say that in the four gospels, the setting is placed within her borders and concerns the crown and glory of her career, the advent of our Lord on earth. The remainder of the Books, except the Revelation, deal with the result of this advent to Israel and the surrounding nations. The Revelation, however, projects us prophetically into the dim future, but still there persists in a phantom form, Israel.

Who then is Israel, and what is the reason for this persistence of her being, in a book the writing of which extended over 1,500 years, and the scope of which, in the knowledge of God, extends into the still distant future from the earliest knowledge of man?

For this knowledge we must return to the book of Genesis where we are introduced to an outstanding personality, a

man Abram by name. This man Abram, afterwards known as Abraham, and as the friend of God (II. Chron. xx. 7), was a man of robust faith, so much indeed that it was "accounted to him for righteousness" (Gal. iii. 6). It is to this same Abraham that the Church is traced in Galatians iii. 29, "If ye be Christ's then are ye Abraham's seed".

The importance which Israel attached to this man Abraham can be judged by the answer they made to Christ when He told them, "the truth shall make you free". To this the Jews replied, "We be Abraham's seed, and were never in bondage to any man". (John viii. 32 and 33.)

To Abraham, because of his faith, God made certain unconditional promises, and although he had more than one child God informed him that "in Isaac shall thy seed be called" (Gen. xxi. 12); *i.e.*, as far as God's purposes were concerned, the descendants of Abraham should be those whose descent was traced through Isaac. This was the line of descent of Israel, of whom the Jews were a part.

What were these promises made to Abraham which caused the Jews to have such pride in their descent? Let us turn to Genesis xiii. 14:—

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever."

"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram; I am thy shield, and thy exceeding great reward" (Gen. xv. 1).

"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:" (Gen. xv. 18).

"And I will make my covenant between me and thee, and will multiply thee exceedingly . . . and thou shalt be a father of a multitude of nations. . . . And I will make thee exceeding fruitful, and I will make nations of thee, . . . And I will establish my covenant between Me and thee and *thy seed after thee in their generations for an everlasting covenant*, . . . And I will give unto thee and thy seed after thee, the land of thy sojournings" (Gen. xvii. 2).

"Abraham shall surely become a great and mighty nation, *and all the nations of the world shall be blessed in him*" (Gen. xviii. 18).

"By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine

only son, that in blessing I will bless thee and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore, and thy seed shall possess the gate of his enemies, *and in thy seed shall all the nations of the earth be blessed*, because thou hast obeyed My voice" (Gen. xxii. 16, 17, 18).

Here are two distinct, everlasting promises:—

(1) That Abram and his seed should be blessed and multiply;

(2) That Abraham and his seed should be a blessing to all the nations of the world.

It follows that, since the promises were everlasting they must be operating to-day, and therefore are worthy of attention even in these rushing modern times.

It will be noticed that the seed is to inherit the promises, and are his *heirs*; hence the importance of being the "seed" of Abraham.

God's blessings are of a double nature, spiritual and material; but it is chiefly with the spiritual blessings that we are concerned, although material blessings follow the spiritual, since Christ said "Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you" (Matt. vi. 33).

(Hebrews xi. 12-13) says of this seed of promise from Abraham, "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable. These all died in *faith*, not having received the promises, but having seen them afar off."

The fundamental principle of this covenant with Abraham, made by God, was *faith on the part of man* in the *unbreakable* promise of God; and remember, it was to continue so indefinitely. *These are the promises of the epistles in the New Testament*, which emphasizes the *spiritual* side of them.

To our question "Who then is Israel?" we can say that they are a people of a particular descent in a covenant relationship with God.

Christ, however, says "If ye were Abraham's children, ye would do the works of Abraham" (John viii. 39). Paul declares "They are not all Israel which are of Israel" (Rom. ix. 6). Also "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the *spirit* . . ." (Rom. ii. 28-29).

God, through Moses, orders Israel to "circumcise the foreskin of your heart" and declares "And the Lord thy God

will circumcise thy heart", expressing in another form the essential mark of the true Israelite. His race was not enough, he must share in the spiritual qualities of his fathers, their faith in God and love of and obedience to His precepts.

The true Israel, then, in the old dispensation, before the coming of our Lord was that portion of the race Israel, with faith in God, and love of Him, whose "circumcision is that of the heart, in the spirit". Israel means "ruling with God", and we can now see the force of Christ's remark "The kingdom of God is within you", since the true Israel was of *spiritual* origin, as must be the kingdom of God, though it must have an earthly expression and organization. We will in future use the term "Israel" to express the racial descent, and "true Israel" that part of the race in spiritual bond with God, of whom it is said, "And all did eat the same spiritual meat, and all did drink the same spiritual drink; for they drank of that spiritual Rock which followed them; and that Rock was Christ" (I. Corinthians x. 1-6). We may here note that circumcision* was the token of the Abrahamic covenant, between God and Abraham.

In due course the seed of Abraham expanded into a nation, and the national, kingdom, organization took place in the wilderness of Sinai; it was this development of Israel of which Paul said "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers and of whom, as concerning the flesh, Christ came" (Rom. ix. 4-5).

The kingdom organization of Israel, was accompanied by the making of another covenant between God and Israel, which is known as the Mosaic covenant, and was accompanied by certain conditions, being the obedience to all the statutes and ordinances as laid down by God. By obedience to the law, by his own works, the Israelite was to obtain his blessings; failure in this resulted in curses and in certain times of punishment.

Before we go on to a description of the making of this covenant of the law, or of works, we will attempt to show clearly the relation between it and the former, everlasting, unconditional covenant made with Abraham, of which circumcision was the token. The clear demarcation between Israel as Abraham's seed and Gentile is given in Ephesians ii. v. 11, "Wherefore remember, that ye being in times past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;"

* Note :—This rite was abolished in the Church; see Acts xv. 5-31.

... "being aliens from the commonwealth of Israel, and strangers from the covenants of promise" (v. 12).

Paul, than whom there is no better authority but Christ, very decidedly marks out the relation between these two covenants. In Gal. iii. after a discourse on the merits of faith and the law, he says in verse 15, "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but *God gave it to Abraham by promise*. Wherefore then serveth the law? It was *added* because of transgressions, *till the seed should come* to whom the promise was made." Gal. iii. 15-19.

The pre-eminence and inviolability of the promises is here very definitely stated and is confirmed in Paul's epistle to the Romans iv. 13-16. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." The phrase "father of us all" refers to verse 11, which informs us "that he might be the *father of all them that believe*, though they be not circumcised."

Here then is the precise connection between these two covenants. The promises to Abraham are unconditional and continue for ever, being the foundation of God's dealings with Israel and the world. The Mosaic covenant, the law, was temporarily added to this, "until the seed should come to whom the promise was made." With this in mind we can go on to the examination of the Mosaic covenant, which together with the promises formed the constitution of that Israel, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came." It should be noted here that there could be no fulfilment of the promises in their full sense

to be expected, until after the arrival of that *Seed* to whom the promise was made (see above), even Christ Jesus.

When God commenced the organization of Israel into a nation and kingdom, He gives as His reason the fact that he had made and confirmed a covenant with their forefathers, Abraham, Isaac and Jacob. This is described in the sixth chapter of Exodus commencing at verse 5, "And I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God". Then follows the well-known story of the means which God used to effect this purpose.

Three months after the exodus of Israel from Egypt under the hand of God, we find them encamped at the foot of Mount Sinai, and God authorizes Moses to address Israel in this manner, "Ye have seen what I did unto the Egyptians and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, *if ye will obey My voice indeed*, and keep My covenant; then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine; and *ye shall be unto Me a kingdom of priests, and an holy nation . . . and all the people answered together*, and said, *All that the Lord hath spoken we will do.*"

Here at the very commencement of the relation between God and Israel as a nation, the formation of the Kingdom of God on earth, with Jehovah as King, is emphasized the essentially *spiritual nature* of that Kingdom, the state of absolute obedience of each heart to the will of God, with faith in His promises. This is the one essential of the Kingdom, whether of one particular race as in this case, or in its universal form which was to develop later. It is in this sense that our Lord spoke when He said "The Kingdom of God is within you". Furthermore, in teaching us to pray, we were instructed to approach God in this manner, "Our Father, which art in Heaven, Hallowed be Thy name, Thy Kingdom come, Thy will be done in earth, as it is in Heaven". *Whatever form and wherever the Kingdom of God may be, in heaven or in earth, its one essential ingredient must be love of God and absolute submission to His will.*

Of course a Kingdom of God on earth is inseparable from earthly duties and necessities; people must be fed and clothed, the ordinary commercial life of the community must be carried on; and these may be carried on according to laws designed to accord with God's will, *but nevertheless the true*

Kingdom exists in the spiritual sphere, in the obedient hearts of the community, the earthly actions being but the material reflection of that Kingdom.

The Kingdom of God on earth then, like a man, consists of the true spiritual portion encased in its fleshly body or earthly manifestation. Sometimes, in the life of a man, accident or disease may rob him of many of his physical capabilities or even of the physical members themselves, but as long as the spirit has a dwelling-place within the body, we can say "There is a man"; but the spirit once fled, all that remains to be said is this: "There was a man". So with the Kingdom of God; as long as there remains only the smallest resting place for the Spirit of God in human hearts, it can be said, "There is the kingdom of God". *It will be very necessary for us to cling to this fact in tracing the future of this Kingdom* whose inauguration at Sinai is being discussed.

God, then, having established this invisible, spiritual essence of His kingdom, the state of absolute submission of the human heart to His will, by this declaration of Israel, "All that the Lord hath spoken we will do", proceeds to clothe it in a material body.

This He does by making certain laws concerning the relations and actions of the various parts of the Kingdom (1) towards one another, (2) towards Himself.

Those laws which concern the relations of the various parts to one another are of two kinds: (a) moral laws, (b) legal compensation, punishment. The ten commandments are God's moral code; the legal enactments do not concern us here.

The ordinances concerning the approach of Israel to Himself are very fully given in Deuteronomy and Leviticus, and were strictly enforced. By these "works", the Israelite was able to obtain spiritual gifts such as forgiveness of sins; gifts of prophecy and the power of miracles seem to have been freely given under these commandments in ordinances, accompanied by the requisite faith; so that though the approach to God was through a "fleshly" ordinance, it does not follow that the spiritual state and outlook was necessarily fleshly; indeed, a state of obedience to God, and a faith in His promises cannot be any other than a rudimentary spiritual change from a former state of disobedience and unbelief. The Kingdom of God on earth at its inception on Sinai was as essentially of the spiritual nature of man, as later under Christ.

The essential condition of the Mosaic covenant which places it within the spiritual sphere is stated in Exodus xix. 5-6. "Now therefore, if ye will obey My voice indeed,

and keep My covenant, then ye shall be a peculiar treasure unto Me above all people, for all the earth is Mine : and ye shall be unto Me a kingdom of priests and an holy nation."

As witness of this spiritual aspect of the true Israel, we may quote the Epistle to the Hebrews xi. 10, "For he (Abraham) looked for a city which hath foundations, whose builder and maker is God." Many true Israelites suffered "that they might obtain a better resurrection," Hebr. xi. 35. Paul, in the twelfth chapter of Hebrews (verse 1) calls to remembrance "this so great a cloud of witnesses", to encourage the Christian in the pursuit of his life of faith.

There remains but one more aspect of the organization of true Israel, and that is the unworthiness and fallibility of man. God, however, in His knowledge of man's frailty made provision for this. Here lies the real reason for the atonement for sin and for sanctification ; that in spite of a well meant determination to remain in a state of obedience to God and His laws, man often fails and must be able to be reinstated into the kingdom though he often fall. Israel indeed proved this to the fullest degree.

Since we are comparing Israel with the Church it will be necessary to point out the fact that every person of Israel birth had the right to an approach to God through God's ordinances, and could only renounce the right by direct and wilful disobedience to God's laws. They were born within, and remained within the constitution of Israel, until as the result of their own actions they were cast out.

We have seen then that Israel's original constitution was faith in God ; to this was added the law, the schoolmaster to bring them to Christ. The true Israel, under the Mosaic covenant, was a national witness for God, and in His ordinances held the manner of approach to God, for Israelite or Gentile.

A Gentile, wishing to partake of the Israelite privilege of approach to God, must do it through her ordinances, and must, in fact, become a member of the Israel community.

CHAPTER II

The Church.

“**T**HERE is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all” (Ephesians iv. 4-6).

The above words were addressed to members of the Church at Ephesus by Paul, and accentuate the essential unity of the Church. This unity compares with the unity of the nation Israel at its inception, one nation, one congregation or assembly.

The word translated “Church” in the Authorized Version of the New Testament is the Greek word “ecclesia”, the meaning of which in classical or Hellenistic Greek is an “assembly of the people”, denoting an essentially democratic assembly. The Hebrew word “Qahal” in the Old Testament, translated assembly, is also rendered in Greek “ecclesia”, i.e., an assembly with a sense of being “called out” or “separate” from others. This word “ecclesia” was used in this sense in the Septuagint version of the Old Testament, as used by the disciples.

Our first inkling of a connection between the “assembly” of Jehovah of the Old Testament and the “assembly” of Jesus Christ in the New Testament is given in the common appellation given to them; each are called out in the sense of being separate from those around them.

Peter, in his first epistle, chapter ii. verse 9, addresses the members of the Church as follows:—

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people;” drawing attention to the national aspect of the Church, in the fact, which we hope to prove later, that the Church is the continuance and blossoming of the true Israel of the Mosaic dispensation.

We will turn to Scripture for light on the nature of the Church, from the following quotations:—

(1) *Ephesians v. 23*: “For the husband is the head of the wife, even as Christ is the head of the Church.”

(2) *Ephesians i. 22-23*: “And hath put all things under His feet, and gave Him to be head over all things to the Church, which is His body, the fulness of Him that filleth all in all.”

(3) *Romans xii. 5*: “So we, being many, are one body in Christ.”

(4) *I. Corinthians x. 17*: "For we being many are one bread, and one body: for we are all partakers of that one bread."

(5) *Galatians iii. 28-29*: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

In chapter i. we found that true Israel was a body of people in spiritual relationship with God who were of one particular line of parental descent. From the above portions of Scripture we see (1) that the Church is the body of Christ; (2) that Christ is the head of the Church; (3) that the body consists of many members; (4) that the members are of all nationalities; (5) that there are no social distinctions among members; (6) that in being Christ's they were Abraham's seed. We will notice in passing that the similarity between true Israel and the Church lies in the fact that they are both Abraham's seed; the dissimilarity lies in the fact that whereas true Israel was of one particular race, the Church was a conglomeration of many races. From the Israel stand-point there were but two classes of people in the world, the Jew and the Gentile, or the Circumcision and the Uncircumcision. The Church therefore consisted of Circumcision and Uncircumcision, or Israel and Gentile, although racial differences are not recognized in the Church for all are Christ's.

Now Jesus Christ was the Head of the Church, the Church being His body; but we find the Church to-day divided into a number of sects. How are we to know which is the Church?

In the first place we are assured by Christ that "not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of My Father which is in heaven" (*Matt. vii. 21*). It is therefore evident that membership of a sect is no test of membership of Christ's Church. Is there any test? Yes, in the second Epistle to Timothy, Paul, in the second chapter, the 19th verse, tells us "The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity." The boundaries of Christ's Church are known only to Himself; and apparently its members are not judged by their protestations, but by the fruits of the Spirit working in them. They that *do* the will of God, whatever the will of God may be for each particular man or woman, are they who enter the kingdom of Heaven. Of course there is a portion of God's Will which applies alike to every human being, the precepts as to our personal relation with Him and with our fellowmen. *But apart from this each*

one of us may have a select path to follow, which is God's special Will for him or her. It is well for us that we are not called upon to decide the exact boundaries of His Church, which is an undefinable body known only to Himself as Head.

What was Christ's relationship with Israel? The following extracts from the Word will enlighten us.

Matt. xv. 24: "I am not sent but unto the lost sheep of the House of Israel."

Luke ii. 32: "A light to lighten the Gentiles, and the glory of Thy people Israel."

Romans ix. 4-5: "Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants . . . of whom as concerning the flesh Christ came."

Romans xv. 8: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."

Hebrews vii. 14: "For it is evident that our Lord sprang out of Juda."

Luke i. 31-32: "And shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David."

From the above we see that Christ was of Israel descent, of the tribe of Judah and of the line of David in particular, and is described as the glory of Israel. In other words as the blossom and fruit are the glory of the fruit tree, so Christ is the blossoming of the true spiritual Israel, and the Church the fruit.

It is well to notice that Christ's earthly mission was confined within the limits of Israel; it was His congregation or assembly out of Israel that was sent out to the Gentiles. He was the "Light to lighten the Gentiles," but it was to His disciples out of Israel, the "remnant of the election of grace", *Romans xi. 5*, to whom it was said "Go ye into all the world and preach the gospel to every creature".

The confining of Christ's earthly mission to Israel, and His upholding and confirming of the law and the prophets is given in the following quotations, some of which have been given before.

(1) "I am not sent but unto the lost sheep of the House of Israel" (*Matt. xv. 24*).

(2) "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed.

"Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away everyone of you from his iniquities" (*Acts iii. 25-26*).

(3) Also, "The word which God sent unto *the children of Israel*, preaching peace by Jesus Christ:" (Acts x. 36-37).

(4) "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Romans xv. 8).

The latter quotation is proof positive that there is no break between Israel and Christ or His Church, but that Christ built upon the foundation of the promises made to the fathers, *i.e.*, the patriarchs Abraham, Isaac and Jacob. Further:

(5) "It is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke xvi. 17).

(6) "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke xvi. 31).

(7) "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. v. 17-19).

(8) "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. xxiii. 23).

It is very evident from the above quotations that Christ as head of the Church and Saviour of mankind, in no way broke with the tradition and constitution of Israel. He was most emphatic in pointing out its God-given commission and its permanence. Indeed, as Son and Agent of the one God, how could He condemn what He had caused to be instituted? "Think not that I am come to destroy the law,—I am not come to destroy, but to fulfil." The moral law was expressed in a more spiritual way. "Thou shalt love thy neighbour as thyself;" there was still the "Thou shalt not" hidden away behind this commandment, but the commandment was expressed in a more active, creative spirit. Even then it was but a re-statement of the injunction in Leviticus xix. 18, "But thou shalt love thy neighbour as thyself." The horizon of its application was increased from that of a fellow citizen of Israel to that of a fellow citizen of this world.

Likewise Christ's command, "Thou shalt love the Lord thy God" was a re-statement of the command to Israel through

Moses, "Thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might." But in His life and teaching He gave us the full implication of such a statement. Also He shows clearly that His Father, beside being the covenant keeping God of those of the Israel race that love Him, of Deuteronomy vii. 9, is a loving Father to all those that love Him and place their trust in Him.

The great change instituted by the mission of Christ on earth, was that the fleshly approach to God by means of appropriate sacrifices on the part of the sinner, was replaced by the one supreme sacrifice of Christ, *and by means of faith in the efficacy of this and repentance, the sinner could make a direct spiritual approach to God.*

From this we see that Christ's mission in Israel confirmed the commandments to Israel but changed the area of application from a centralized racial circle, with a rather dim recognition of God's Fatherhood, and a restricted manner of approach to Him, to a world-wide area with a free spiritual approach to Him and a whole-hearted knowledge of His loving Fatherhood.

"Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. *But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth.*" John iv. 21-24.

"The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." Luke xvi. 16.

Such was Christ's teaching and example as the glory and Messiah of true Israel and as Head of the Church, a dual role, which of itself must form a link between the true Israel of the old Mosaic dispensation and the true Israel of the new, called the Church of Christ.

This relationship between the old and the new is brought out in Hebrews viii. 6-13.

"But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises. For if that first covenant (the Mosaic) had been faultless, then should no place have been sought for the second. For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the House of Israel and with the House of Judah; not according to the covenant that I made with

their fathers in the day when I took them by the hand to lead them out of the land of Egypt ; because they continued not in My covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the House of Israel after those days, saith the Lord ; I will put My laws into their mind, and write them in their hearts : and I will be to them a God, and they shall be to Me a people ; and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord : for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

We have seen previously that the Scriptures define Christ as the glory of Israel and as Head of the Church. We also saw that His mission on earth took place within the limits of Israel (the true Israel of that time, for it was at Jerusalem that worship was centralized). But in this latter passage from Hebrews, we see Him in another light, the Mediator of a new covenant between God and Israel, and the gradual abolishing of the old. What Israel did with this offer of a new covenant will be discussed later on ; but suffice it to say, that Christ's direct relationship was with Israel, and although His " body ", the Church, is defined as of many members, even of different races, there seems to be no hint that while He was here on earth, that there existed any body of believers in Him as Messiah, of other race than Israel or outside the boundaries of official Israel of that time.

Christ had instructed His disciples in one of their preaching tours during His life with these words (Matthew x. 5), " Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not ; but go rather to the lost sheep of the house of Israel." After His death it was with considerable apprehension, and doubt that the gospel was carried to the Gentiles, needing indeed special intervention of God, by means of visions to accomplish this change. Even then this change is spoken of as a " mystery " in Ephesians iii. 1, as follows :—

" For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward : how that by revelation He made known unto me the *mystery* ; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit ; *that the*

Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel."

In going forward into our next chapter we can then bear in mind the following facts.

(1) That in the early history of Israel, from Abraham to Moses, her relation to God was that of faith alone.

(2) That from Moses to Christ the "law was added because of transgressions till the Seed should come to whom the promise was made" and (from Ferrar Fenton's translation) v. 23, "But before the faith came we were anchored, sheltered under a law, until the revelation of that future faith. So that the law became a leader of our childhood to Christ."

(3) That although Christ came as a "Light to lighten the Gentiles", His personal mission was confined within the boundaries of Israel and was to confirm the promises to Israel.

(4) That believers in Israel were His "congregation" or "assembly", that was sent out to carry the gospel to the Gentiles and so include all in the Church, even the "ecclesia", the "called out ones" from the Gentiles. This was the "mystery" not known before to the sons of men.

CHAPTER III

Israel and Gentile.

WE have traced the connection between the true Israel of the Mosaic dispensation and Christ the Head of the Church and have found that His assembly or congregation in Israel (those that believed in Him, it being translated the Church in the Bible) was the only body of believers extant at the time of His ascension; and as far as we can judge for some time afterwards, until the "mystery" was made known to the "assembly" of Israel "that the Gentiles should be fellowheirs, and of the same body and partakers of the promise in Christ by the gospel:" (Eph. iii. 6).

It should also be borne clearly in mind in tracing our next few steps, that there was always a true, spiritually-minded, Israel, and that in tracing the history of the kingdom of God on earth, it was through this faithful portion, whether few or great in numbers, that God's Kingdom was traced. The Jews were a very special case in point, for since the divorce and casting away of the ten tribes and the punishment of the House of Judah, it was only a small, loving remnant of Jews that gave up their homes in Babylon to attempt the onerous task of once more re-building Jerusalem, the site of the temple of God on earth.

In the first part of chapter xi. of the Epistle to the Romans, we find that Paul draws attention to this very same principle and applies it to the heart-breaking period of time, for so it was to him, when a large portion of the Jews stumbled. For he says in Rom. ix. 1-4, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Again in Romans ix. 31—he says, "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone; as it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on Him shall not be ashamed."

But to return to Romans xi. where this principle of the

continuity of the true Israel is declared, let us quote from verses 1-7.

"I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

"God hath not cast away His people which He foreknew. Wot ye not what the Scripture saith of Elias? How he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

"But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

"Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work."

"What then? Israel hath not obtained that which he seeketh for; *but the election hath obtained it, and the rest were blinded!*"

Here Paul compares the true faithful Israel of Elijah's day, to the believers in Christ, of Israel, of his own day, whom he calls in Romans xi. 5, the "remnant according to the election of grace."

He looks upon those who clung to the Mosaic Law as having stumbled and fallen away from the true light of Israel in Christ; Israel had sought righteousness, but Israel as a whole had not obtained it; Christ's "assembly" in Israel had obtained it; they, the "remnant according to the election of grace." The "*rest*" were blinded; "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. x. 3).

It is evident that the disciples of Christ in Israel, quite looked upon themselves as being in the line of the true spiritual Israel, while those who refused Him had stumbled. In this way they would be quite correct in describing themselves as the "assembly" or "congregation" as they are called in Matthew xviii. 17. (*Alford.*)

The first mention in the Acts of the inclusion of the Gentiles within the Church, apart from the Ethiopian proselyte converted by Philip, was the conversion of Cornelius and his friends in the tenth chapter of the Acts of the Apostles. God had warned Peter in a vision that he was not to despise what God had cleansed. Peter perceived that God was no respecter

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of persons and preached to Cornelius "*the word which God sent unto the children of Israel.*" The Holy Ghost fell on all them which heard the word, "and they of the circumcision which believed were astonished . . . because that on the *Gentiles also* was poured out the gift of the Holy Ghost".

In the eleventh chapter of the Acts of the Apostles Peter defended himself for his act in preaching to the Gentiles, and having convinced his accusers of the righteousness of his deeds, they thanked God, remarking, "*Then God has indeed given to the Gentiles conversion into life*" (Acts xi. 18). (Fenton.)

All the preaching until this time had been done to Israel; the address at Pentecost was to "Jews, devout men from every nation under heaven", Acts ii. 5. The crowd consisted of "Jews and proselytes" verse 10, from the many countries abroad. This inclusion of proselytes within Israel accounts for the fact that no objection is made to the preaching of the gospel to the Ethiopian chamberlain, because he was a Jewish proselyte (Acts viii. 26).

The Grecians who quarrelled with the Hebrews, as described in the opening verses of Acts 6 were Grecian Jews. (Ferrar Fenton's translation.)

After Peter's vision it became recognised that the Gentiles were to receive the gospel of salvation and the assembly at Jerusalem sent Barnabas to Antioch, where a number of Greeks had been converted by Jews who had been dispersed by the tribulation on account of Stephen. Paul and Barnabas then became missionaries to the Gentiles.

Paul in his Epistles to the Gentiles is very clear in tracing this relation of Israel and Gentile. Let us turn once more to the eleventh chapter of Romans, all of which is a discussion of this very subject. Commence at verse 13:

"For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation *them which are my flesh*, and might save some of them. *For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

"For if the firstfruit be holy, the lump is also holy; and if the root be holy, so are the branches.

"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. *But if thou boast, thou bearest not the root, but the root thee.*

* Ferrar Fenton translates this, "For if their dispersion re-unites a world, what will their re-union be but life from death?"

"Thou wilt say then, The branches are broken off, that I might be grafted in.

"Well ; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear ; for if God spared not the natural branches, take heed lest He also spare not thee " (Romans xi. 13-21).

In this passage Paul warns the Gentiles of Rome that although they have been grafted into the olive tree of Israel, and some of the natural branches have been broken off from lack of faith, they must not rejoice in the fall of the broken off ones, but must remember and fear, for they themselves stand by faith.

Paul writing on this same theme of the relation of Israel and Gentile, in the second chapter of the Epistle to the Ephesians, explains in detail this process of the grafting of the Gentile on to Israel ; commencing at verse 11 :

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands ; that at that time ye were without Christ, being aliens from the commonwealth (or constitution) of Israel, and strangers from the covenants of promise, having no hope, and without God in the world :

"But now in Christ Jesus ye who sometimes were far off (from the constitution of Israel) are made nigh by the blood of Christ.

"For He is our (Jew and Gentile) peace, who hath made both one, and hath broken down the middle wall of partition between us (*i.e.*, between Jew and Gentile) ; having abolished in His flesh the enmity, even the law of commandments contained in ordinances ; for to make in Himself of twain (Jew and Gentile) one new man (the Church) so making peace.

"And that He might reconcile both unto God in *one body*, by the cross, having slain the enmity thereby :

"And came and preached peace to you which were afar off (from Israel's constitution) and to them which were nigh (to Israel's constitution).

"For through Him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners (from Israel), but fellow-citizens with the saints, and of the household of God :

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone ; in Whom all the building fitly framed together groweth unto an holy temple in the Lord ; in Whom ye also are builded together for an habitation of God through the Spirit " (Eph. ii. 11-22).

If we examine the introduction of the above argument, the Ephesians are reminded that they were, previous to their entry into the Church on their belief in Christ, Gentiles, or Uncircumcision as opposed to the Circumcision, who of course were of Israel, for circumcision was the sign of the covenant made by God with Abraham.

This covenant with Abraham, often called the "promises" in the New Testament, was the only reason for the existence of the race and constitution of Israel. For to Abraham and his seed by Isaac certain promises were made, which we have dealt with in chapter i.

Referring again then to the juxtaposition of Israel and Gentile, Paul declares of the Gentiles, (a) That they were without Christ and God and had no hope.

(b) That they were aliens from the constitution of Israel and strangers from the covenants of promise.

The nature of the covenants of promise, to which the Gentiles were strangers, has already been outlined. What then is this constitution or commonwealth of Israel?

If we speak of the constitution of England, we mean that collection of laws, written and unwritten, the spiritual ideals, formulated and unformulated, which govern the actions of the English people in their spiritual and material spheres, whether between nations or persons.

This would apply with equal force to Israel, but we must remember, that whereas many nations are to-day imbued with the idea of the law of God, in part at least, Israel was a nation and the only nation at the time, organized on the idea of the full sovereignty of God as the basis of that organization.

Paul in the Epistle to the Romans ix. 4-5, describes this Israelitish constitution as follows:—

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all, God blessed for ever. Amen."

To put it briefly the constitution of Israel was that she was in direct relationship with God, having the ritualistic means of approach to Him, had received His law and was His witness. From this then the Gentile was alien and afar off; and since Israel was the vehicle of Divine knowledge, and to whom Christ was sent, the Gentile was without a knowledge of God or Christ. This had been the state of the Ephesians previous to their acceptance of Christ.

But Paul continues his theme, "But now, in Christ Jesus, you who sometimes were far off, are made nigh by the blood

of Christ." What were they as Gentiles "far off" from or aliens to? Just this peculiar constitution of Israel, this state of direct relationship with God. To this they were brought "nigh" in Christ.

Then again "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain, one new man."

The "middle wall of partition" between Jew and Gentile is a reference to the wall which separated the sanctuary of the Temple from the court of the Gentiles. This is broken down, there then being no division between Israel and Gentile. They could intermix freely.

What was the reality of which the wall was a simile? And which was a cause of enmity between Jew and Gentile? It was the commandments in ordinances, giving the Israelite a means of approach to God, but which the Gentile could contaminate by his mere presence. Happily Christ abolished the ritualistic, sacrificial approach to God by His sacrifice on the cross, putting Israel and Gentile on the same footing, since they both could approach Him through faith in Christ, so making peace.

This peaceful, conglomerate body of all nationalities was reconciled to God as one body, the Church, which is Christ's body, for Paul says, "And that He might reconcile both unto God in *one body* by the cross, *having slain the enmity thereby*; and came and preached peace to you who were afar off (from the constitution) and to them which were nigh" (to the constitution).

This last phrase means that Christ preached peace to Israel and Gentile.

"For through Him, we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

Christ was the means by which all now had approach to God; therefore the Gentiles were no longer strangers and foreigners from the constitution of Israel but were fellow-citizens with true Israelites and belonged to God's family and would therefore have the privileges of a member.

"For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye

Abraham's seed, and heirs according to the promise" (Gal. iii. 27-29).

The Bible defines the saints as "the children of Israel". David, in Psalm cxlviii. 14, says, "He also exalteth the horn of His people, the praise of all His saints; even of the children of Israel, a people near unto Him."

The Gentiles, having achieved this nearness of approach to God through Christ, become fellow saints with Israel. This use of the word "saints" in Old and New Testament marks the essential unity of Israel and the Church. Because the Church is a glorious development and continuation of the true Israel. But how great a development it was can be seen by the following facts:

(1) That whereas under the Mosaic law there was a veil between God and the Israelite and the only means of approach to God for spiritual gifts was through the fleshly ordinances of the sacrificial altar, and the means of this approach to God was confined to Israel's priesthood,

(2) In Christ there is an open approach to God through the spirit which is effective to all nations. The veil between God and man has been removed, as was symbolized when the veil of the Holy of Holies was rent from top to bottom at the time of the Crucifixion.

The Church then is an accomplishment of the promise to Abraham, "in thee and in thy seed shall all the nations of the earth be blessed."

Note also that Abraham's approach to God was through faith, as explained in chapter i.; to this basis of faith was added the law of ritual which was abolished in Christ, leaving the Church in the same state as Abraham, a state of faith in God and His promises.

Here then is the completion of the organization of the Church, in its full glory as the true spiritual Israel. God's servant and witness.

I will give the following quotation to summarize the relation between Israel and the Church:—

"Although the Abrahamic covenant was made some four hundred years before the Mosaic, and was therefore the earlier of the two, it is never spoken of as the "first" or the "old". This is a very important point to bear in mind when reading the New Testament references to the Covenants, for there these terms apply always and only to the Mosaic Covenant, and never to the Abrahamic.

The wrong application of these terms to the Abrahamic Covenant in the pulpit and in writings leads to very mistaken notions; for how often is it stated or implied that the Old

Dispensation being finished, the Abrahamic Covenant promises are finished too ; whereas the truth is (as further on demonstrated) that the *Abrahamic Covenant did not end* when the Mosaic was finished and done away, but rather *that it only then began to function*, a crucial fact.

The New Covenant is contrasted with the Mosaic, and its superiority fully demonstrated ; but the New is never compared to the Abrahamic Covenant or as it is otherwise termed "the promises made to the fathers". In fact the appeal of the New is ever to the Abrahamic Covenant Promises, because the New Covenant was a fulfilment of them. Far from disannulling, the New Covenant established the truth and validity of the Abrahamic one."*

Once the Gentiles were accepted as " fellow heirs " in Christ and partakers of these Abrahamic promises true Israel was launched on her career of blessing to all nations. But here, again, we must remind ourselves that this was not a complete break from the true Israel of the Mosaic dispensation for proselytes were accepted into the constitution of Israel at Jerusalem.

Seeing that the Gentiles are brought into true Israel of the New Covenant (the Church of Christ) and have become members of the household of God, forming with those of Israel race " a kingdom of priests and an holy nation," it is hardly correct to speak of a Gentile church, as is often done.

* " The Abrahamic and Mosaic Covenants," *Llewellyn Thomas* (Covenant Publishing Co.).

CHAPTER IV

The Broken-off Branches.

WE have seen that Israel consists of two parts (a) Israel by race, (b) the true Israel, that part of the Israel race, which sought to love God, keep His commandments and live by faith in Him.

Following the development of true Israel we found that it culminated in the advent of our Lord Jesus Christ, the glory of Israel, and the organization of His Church, true spiritual Israel throughout the world.

There remain two questions to be answered,

(1) What is the fate of those portions of Israel race, which did not keep within the orbit of true Israel?

(2) Have we any definite instruction as to any ecclesiastical organizations which cannot be Christ's Church?

In this chapter we will attempt to deal with those portions of the Israel nation which lapsed from the true Israel and became "broken off branches".

We have recorded in our first chapter the establishment of God's Kingdom upon earth, in the national declaration of Israel to do all that God commanded them; also the issuing of God's commands to Israel of which Christ said, "Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets"; the essentially spiritual nature of which is not to be doubted.

If we read the history of Israel, from the time of Moses to the time of Christ, we find there are many cases of a lapse from God's commands, at times by a minority of Israelites and sometimes by a large majority, but there was always a true spiritual remnant to carry on the witness for God, like the seven thousand who had not bowed the knee to Baal in Elijah's day.

Until the death of King Solomon, the national religion as instituted at Sinai had continued, with more or less purity and force as the religion of Israel, centralized either at Shiloh or Jerusalem. But after the death of Solomon another state of affairs was introduced; Solomon, himself, had not continued in the purity of worship of God that he received from his father

David. Much riches and many wives had helped to contaminate him.

After the death of Solomon the old rivalry between Judah and Ephraim broke out afresh. The House of David was of the tribe of Judah and the temple at Jerusalem replaced the tabernacle which had remained at Shiloh (except for the episode of its capture by the Philistines at the time of Eli), since the conquest of Canaan. Matters were brought to a head over the exorbitant taxation imposed by the House of David and, eventually ten tribes under the leadership of Ephraim, revolted and established their own government under Jeroboam. This break in Israel is described as the rending of the "kingdom" from the House of David, and was declared to be of God. I. Kings xi. 9-13; xi. 31-39, etc.

The following is the quotation from I. Kings xi. 31-39:—
 "And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee; (but he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel;) . . . Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept My commandments and My statutes: but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.

"And unto his son will I give one tribe, that David My servant may have a light before Me in Jerusalem, the city which I have chosen Me to put My name there: . . . And I will for this afflict the seed of David, but not for ever."

From the above it appears,

(1) That the "kingdom" was considered to consist of eleven tribes.

(2) That the northern kingdom under Jeroboam was to consist of ten tribes.

(3) That one tribe, Benjamin, was to be attached to the House of David. Jerusalem stood within the tribal boundaries of Benjamin.

(4) That Judah was not considered as within the "kingdom". This arrangement makes clear David's statement in Psalm cxiv. v. 1-2. "When Israel went out of Egypt, the House of Jacob from a people of a strange language, Judah was His sanctuary, and Israel His dominion."

We are then, in the future consideration of the people of Israel to bear in mind that they were now divided into two "kingdoms".

(1) The northern, of ten tribes, spoken of as Ephraim, the House of Israel, the "whole House of Israel", the House of Joseph, the ten tribes, the kingdom, Isaac, Samaria, and Israel.

(2) The southern, called the House of Judah, the Jews, Judah and possibly after the banishment of the ten tribes, "the House of Israel," as being the representatives of the whole of Israel; they being the true spiritual remnant.

Reference to the chart (1) will show the depth of this division and the difference between the fates meted out to the two kingdoms, and in tracing their historical and prophetic fates it is very essential to keep in mind the meaning of the names used. Where a prophecy is addressed solely to the House of Judah, one has no right to apply it to the House of Israel (Ephraim) and *vice versa*.

Jeroboam introduced idolatry into Ephraim at the first opportunity as a means of counter-balancing the influence of the religious services centred at Jerusalem, the capital of the rival kingdom.

This soon led to a general falling away from the worship of Jehovah, and the northern kingdom became mainly idolatrous; there being a faithful remnant which kept up an intercourse with the priesthood at the Temple. At periods of religious revival, these latter attended the festivals held at Jerusalem.

This falling away was progressive until God saw fit to allow Ephraim to fall a prey to their enemies who took them away as captives to the district of Halah and Habor by the river Gozan and to the cities of the Medes (II. Kings xvii. 6). This took place in 721 B.C.; to be more correct the destruction of Ephraim, or the House of Israel occurred in three episodes dated 741 B.C.; 721 B.C.; 676 B.C.

The fate of the House of Israel will be more clearly understood by referring to the chart, where some prophecies concerning it are arranged, in a manner to give an idea as to its fate.

From these it will be seen that (a) Ephraim was to be broken and declared not to be the people of God, (b) that God would again be kind to her and plead with her, so that the vessel which was marred shall be made into another vessel; and (c) that she would repent and be brought in relationship to God once more, under a new covenant. This new covenant we have previously found to be that of which Jesus Christ was the mediator.

Therefore, although Ephraim, surely one of the broken off branches, was scattered seven hundred years before Christ,

she must be found "grafted in again" to the stem of true Israel through the saving grace of Christ Jesus, since the New Covenant has now been in operation for nineteen hundred years. Micah, in the seventh verse of his fourth chapter, declares, "And I (God) will make her . . . that was cast off a strong nation:"; again God says in Hosea i. 10, after that he had divorced the House of Israel, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place where it was said unto them, Ye are not My people, there it shall be said unto them *Ye are the sons of the living God*. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head." The Speaker's Commentary describes the state of being "sons of the living God" as surely a state of Christian blessedness.

In trying to find the descendants of the ten tribes, we should then search for a strong, numerous nation, who had been idolatrous, but whose national organization in this present era is grouped around the Church of Christ, the true Israel of God. There are other marks of the restored Ephraim but they are not within the scope of this part.* We only seek to trace the relationship of Israel and the Church. The only question which would affect this state of relationship with the Church, is that of time; this we will deal with later.

We must now turn to the southern kingdom, the House of Judah, whose capital was Jerusalem, the site of the Temple of God, and the centre of the religious activities as organized under the Mosaic Law.

In the fourth chapter of Ezekiel, verses 4 to 6, God instructs Ezekiel to lie upon his left side for three hundred and ninety days for the years of iniquity of the House of Israel and on his right side forty days for the years of iniquity of the House of Judah; one day for one year; God must therefore have considered that the iniquity of Israel was of much longer duration than that of Judah. And so it seemed, for the form, at least, of the worship of God was kept up for a much longer period in Judah than in Israel; and after certain lapses, there were certain heartfelt revivals. But, nevertheless, in due time, this is all that could be said, "But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy" (II. Chron. xxxvi. 16). Of the House of Israel it was said "Backsliding Israel hath justified herself more than treacherous Judah" (Jer. iii. 11).

* See: Note on the identity of the House of Israel and Part III. of this work.

Thereupon, in the years 606 B.C., 598 B.C., 587 B.C., the destruction of Judah and Jerusalem was completed, and the main part of her princes and population transported into captivity, to serve the King of Babylon for seventy years (Jer. xxv. 11). During this period Daniel received his wonderful interpretations and prophetic visions as recorded in the Book of Daniel, which recorded the coming Gentile rule, to replace that of fallen Israel, until she should be restored to God's favour.

At the end of the seventy years, 606 B.C.—536 B.C., forty-two thousand, three hundred and sixty Jews of the tribes of Judah, Benjamin and Levi, returned to Jerusalem under Ezra and began to rebuild the temple. The main body of the Jews, however, remained in exile, and formed what was known as the Exilarchate, which was in existence as late as 1200 A.D. The more patriotic and spiritually minded remnant commenced the onerous task of rehabilitating their homeland. It was from this body that the Jews of the time of Jesus Christ were descended.

In contradistinction to the House of Israel, who were divorced and declared, "not my people" by the Lord, the Jews, or some portion of them, have always remained in covenant relationship with God through the Mosaic Covenant, and were indeed the only witnesses to that covenant who remained, until the time of Christ.

So far, since Judah was not rejected nationally, the "broken off branches" of her family would be those who broke away from the Mosaic Covenant sectionally, such as the "bad figs" of Jer. xxiv. 8-9. But, when we arrive at the time of Christ's mission, we find that the majority of the nation refused Christ as the Messiah, and so placed themselves outside the plane of true Israel (as explained previously). Their descendants remain in that condition to-day, still being blind as to their spiritual state, having "stumbled" at that "stumbling stone and rock of offence". Paul declares, in Romans xi. 1-2, that God has not cast them away; they await their regrafting into the true Israel stem in Christ before they can realize the full blessings of the Abrahamic covenant. "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" (Rom. xi. 12).

As regards the national fate of the House of Judah, the following prophecies give some light upon it. Micah iv. 7, "And I will make her that halted a remnant." Jer. xix. 11, "Even so will I break this people and this city as one breaketh a potter's vessel that cannot be made whole again." Isaiah

iii. 9, "The shew of their countenance doth witness against them." Ez. xxxvii. 19, "Behold, I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in Mine hand."

That part of the Jews which stumbled are easily recognized to-day, and have indeed suffered their punishment both for their idolatry and for the refusal of their Messiah. They are already returning to Palestine; where is the House of Israel with whom they are to return? For Jer. iii. 18 says, "In those days shall the House of Judah walk with the House of Israel, and they shall *come together* from the land of the north, to the land that I have given as an inheritance to your fathers" (Jer. iii. 18).

"Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head" (Hos. i. 11).

We must remember that the House of Israel must be sought for as a strong, numerous nation, centred round the true Church of Christ; and that it was of the "blind" portion of the Jews (the true Israel from the time of the divorce of the ten tribes to Christ's advent) that Paul said, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

This time element in Israel's fate will be discussed in Chapter VI.

CHAPTER V

Marks of true Israel.

AT the beginning of Chapter IV we asked two questions, (1) What is the fate of those portions of the Israel race, which did not keep within the orbit of true Israel? (2) Have we any definite instruction as to any ecclesiastical organization which cannot be Christ's Church?

The former question we have already attempted to answer; the second we will now attempt.

We have already seen that the Church of Christ is the continuation and expansion of the true Israel of old; it would be as well to determine the original Israelite ordinances and the changes introduced by the Advent of Jesus Christ.

Roughly, we may say that the institutions of Israel were a foreshadowing or type of the Christ, a looking forward in faith to His advent, while the sacraments of the Church are commemorative of Him.

The institutions of Israel were :

- (1) The priests and Levites.
- (2) The sacrifices with their attainments.
- (3) Ablutions and anointing for sanctification.
- (4) The Law.
- (5) The ceremonial.
- (6) Faith in the promises of God.
- (7) The Sabbath.

The priesthood was the link between the people and God, in the approach of the people to God. Only the High Priest was allowed to enter the Holy of Holies and that but once a year, after proper sanctification. The priesthood offered up the offerings of the people as a sacrifice to God.

The offerings were of more than one kind, but, on the whole, were meant as a propitiation for offences; although there were thank offerings. Forgiveness of sins was obtained by suitable burnt offerings being made.

Strict ceremonial cleanliness was enforced on the part of the priests and people in the conduct of their approach to God. This process was known as being sanctified; being made fit for God's service.

The Law governed the action of the Israelites in two distinct phases (a) in their relationship with God, (b) in their relationship with man.

In their worship of God the setting up of images in any form was forbidden ; they were allowed no other God than the one " I am ". It was commanded " Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy might ". Their whole nature was to be filled with the thought of God.

There were many enactments concerning the relation between Israelites and between an Israelite and the stranger sojourning with them ; they were enacted on a basis of justice and love between man and man.

Since the Church is the successor and blossoming of true Israel, we must expect to find in her laws and organization a similitude of old Israel.

In the true Israel of to-day we should expect to find (a) The priesthood, (b) The sacrifice, (c) Sanctification, (d) A definition of our relationship with God and man, (e) Ceremonial, (f) Faith in God's word, (g) The Sabbath.

We will quote from Scripture to enlighten us on these points ; we will consider first the priesthood.

(1) Hebrews iii. 1, " Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus ; who was faithful to Him that appointed Him, as also Moses was faithful in all his house."

Hebrews v. 4-10, " And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an high priest ; but He that said unto Him, Thou art my Son, to-day have I begotten thee. As He saith also in another place, Thou art a priest for ever after the order of Melchizedec.

" Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared ; though He were a Son, yet learned He obedience by the things which He suffered ; and being made perfect, He became the author of eternal salvation unto all them that obey Him ; called of God an high priest after the order of Melchizedec "

Hebrews vi. 18-20, " That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us ; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil ; whither the forerunner is for us entered, even Jesus,

made an high priest for ever after the order of Melchizedec ”.

Hebrews vii. 23-28, “ And they truly were many priests, because they were not suffered to continue by reason of death : but this man, because He continueth ever, hath an unchangeable priesthood.

“ Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens ; who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people’s : for this He did once when He offered up Himself. For the law maketh men high priests which have infirmity ; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.”

From the foregoing extracts it is abundantly evident that the priesthood of the Church is centred in Christ as High Priest, who having made the supreme Sacrifice, lives for ever at the right hand of God. From this fact we infer that the true Church can have no earthly priesthood and any organization, calling itself a church which does possess one is not in the line of true Israel.

The essential and distinguishing prerogative of a priest, according to the Israel law, was that he was authorized to perform the sacrificial rites. He alone could offer the sacrifice which reconciled God and the man. Christ is the High Priest for the Christian. He “ needeth not daily . . . to offer up sacrifice . . . for this He did once when He offered up Himself ”. And again, “ But this Man, because He continueth for ever, hath an unchangeable priesthood ” (Hebrews vii. 23-28).

The only priesthood in Christ’s Church is the general body of believers who constitute that Church (known only by Himself), as declared in the following passages :—

“ Ye also, as lively stones, are built up a spiritual house, an holy priesthood, *to offer up spiritual sacrifices*, acceptable to God by Jesus Christ.” (I. Peter ii. 5).

“ Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father ” (Rev. i. 5-6).

“ For Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation ; and hast made us unto our God kings and priests ” (Rev. v. 9-10).

“ Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power, but they

shall be priests of God and of Christ, and shall reign with Him a thousand years " (Rev. xx. 6).

The symbolism of Rev. xi. 1-2 also confirms this status of the Christian.

(2) We will now consider quotations with reference to the sacrifices and sanctification.

Hebrews ix. 11-14 : " But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained *eternal redemption* for us. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God."

Hebrews ix. 22-28 : " And almost all things are by the law purged with blood ; and without the shedding of blood is no remission.

"It was therefore necessary that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves with better sacrifices than these.

"For Christ is not entered into the holy places made with hands, which are the figures of the true ; but into heaven itself, now to appear in the presence of God for us ; nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others ; for then must He often have suffered since the foundation of the world : but now *once* in the end of the world hath He appeared to *put away sin by the sacrifice of Himself*.

"And as it is appointed unto men once to die, but after this the judgment ; so *Christ was once offered to bear the sins of many*."

Hebrews x. 10 : " By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins : but this man, *after He had offered one sacrifice for sins for ever*, sat down on the right hand of God ;"

In the foregoing extracts the efficacy of Christ's willing sacrifice for the redeeming of all sin is stressed ; for sins past and present and future. It is strongly emphasized also that this sacrifice took place on only one occasion and is effective for ever.

Therefore any organization calling itself a church, which

emphasizes the partaking of the bread and wine in communion as a sacrificial sacrament, is not in the constitution of true Israel since it belittles Christ's office. In the light of this all-embracing sacrifice by Christ Jesus, which freely redeems all sin, the practice of penances, indulgences, etc., stands unmitigatingly condemned.

(3) Sanctification we have defined as the preparation of a person as to fitness for His service ; in the Israelite order of things not only people but articles and buildings were sanctified for His use. Sanctification was accomplished (1) by ablutions in clean water, (2) by sprinkling with blood, (3) by anointing with oil.

We will refer to Scripture for the Church ordinances on these matters.

(1) I. Corinthians vi. 11 : " And such were some of you : but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

(2) Ephesians v. 25-27 : " Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it ; that He might sanctify and cleanse it with the *washing* of *water* by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing ; but that it should be holy and without blemish."

(3) Hebrews ix. 13-14 : " For if the blood of bulls and goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ; how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God ? "

(4) II. Corinthians i. 21 : " Now He which stablisheth us with you in Christ, and hath anointed us, is God : "

(5) I. John ii. 27 : " But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you : but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."

James v. 14 : " Is any sick among you ? Let him call for the elders of the Church ; and let them pray over him, anointing him with oil in the name of the Lord."

In the first two quotations we have references to washing by water, as the Aaronic priesthood was washed before donning the priestly garments (no washing was done by blood, it was sprinkled) ; this draws our attention to the typical, cleansing or sanctifying aspect of the rite of baptism.

The third tells of the efficacy of the blood of Christ in cleansing our spiritual natures.

In the fourth and fifth quotations, the sanctification of the priests, which was completed by the anointing by oil, is used as a metaphor to express the completion of the sanctification of the Christian life by the knowledge gained by living in accord with Christ's presence within and submitting oneself to His Will.

The spiritual nature of Christian sanctification is declared in I. Peter i. 2.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ:" also in II. Thesalonians ii. 13.

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:"

We have had our attention drawn to one facet of the rite of baptism, *viz.*, the cleansing and sanctifying of the Christian, typified and accomplished by immersion in cleansing water and confessing belief in our Lord Jesus Christ. Assurance is given in Ephesians iv. 4-6, that there is but one baptism for it says "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Though there is but one baptism there are different spiritual symbols to be traced in its use, which give us an exact idea of its true nature. We will trace this symbolism as given in the New Testament.

(a) Acts ii. 38: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost."

(b) Acts xxii. 16: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

(c) Romans vi. 3: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

(d) Colossians ii. 12: "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses."

(e) I. Corinthians xii. 13 : " For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have all been made to drink into one Spirit."

(f) Galatians iii. 27 : " For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ Jesus."

(g) Titus iii. 5 : " Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost."

The sanctifying power of the sacrament of baptism is seen, in the foregoing texts, to spring from the fact of the forgiveness of sins, on the confession of belief in Jesus Christ in that sacrament. It is figured also in the rising to new life, after burial with Christ beneath the waters of baptism ; sin is figuratively left behind in the waters of baptism.

One is therefore bound to draw the conclusion that baptism should only be administered at an age when confession of Christ can be made with understanding, and that it should be by immersion ; since only in comparison to such a manner can the metaphor of burial be used.

From these analogies it can be seen that the idea of sanctification as practised in the Mosaic dispensation is carried on into the Christian dispensation as an actual rite and a spiritual symbolism ; and the Church of Christ, to be in the orbit of true Israel, should administer the sacrament of baptism in the forementioned manner.

(4) We have noticed previously that the law forbade the use of images in the worship of God ; the Israelite was commanded to love God with all his being. Christ emphasized the necessity of this wholehearted love of God, and from the fact that He came to fulfil the law, and that He declared that not one jot or tittle should pass from it until all be fulfilled, we may rest assured that the embargo on the use of images in the worship of God remained in the Christian era.

The vital change in the manner of worship of God was clearly stated in His conversation with the Samaritan woman at the well. John iv. 21 :

" Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what ; we know what we worship ; for salvation is of the Jews.

" But the hour cometh, and now is, when the true wor-

shippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship Him. God is a spirit ; and they that worship Him must worship Him in spirit and in truth."

The approach of a worshipper to God must then be that of the human spirit, in love of Him, to the Spirit, free from the presence of images and of any intermediary between man and God. Christ is declared to be the only intercessor between God and man, and He is of the nature of God.

Once again we draw conclusions. No so-called church which employs images or pictures in its form of worship, or that uses any saint as an intercessor, can be in the orbit of the true Israel of God.

We must now consider the law as applied to the human relationship ; this was enacted in such detail as was necessary for an agricultural and pastoral people. It was for the use of Israel as a separated people who were witnesses for God. They were forbidden intercourse with other peoples.

In the same sense the Christian is separate from those around him, and the moral portion of the law which was fulfilled in Christ has been restated by Him.

Paul the apostle has clearly stated this fulfilling of the law in his Epistle to the Galatians, chapter v., verse 13, etc. :

" For, brethren, ye have been called unto liberty ; only use not liberty as an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this ; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit ; and the Spirit against the flesh ; and these are contrary the one to another . . . But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance : against such there is no law."

The Israelite had certain public duties to perform at festivals, etc. ; there were also taxes to be paid and the defence of the country or even warlike expeditions to be undertaken.

Such duties must be included in Christ's dictum, " Render to Cæsar the things which are Cæsar's and to God the things which are God's ".

In I. Peter ii. 13-14, we have further instruction " Submit yourselves to every ordinance of man for the Lord's sake ; whether it be to the king as supreme ; or unto governors as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well."

(5) Much of the ceremonial of Israel's institutions was

connected with the priesthood and the offering of sacrifices ; both of these were typical of Christ. They looked forward to Christ's advent, and once this had taken place the source of much of the ceremonial was obliterated. The only general customs which we can trace in the Church as given in the New Testament, and which partake of the nature of ceremony are the sacrament of baptism and the partaking of the Lord's supper. These are linked with the past and are typical of that great turning point of the past, the advent of the Christ. The teaching of Christ did not encourage empty ceremonial, but the deeper truths of spiritual life.

(6) Again, faith is a common quality to both the Mosaic and Christian dispensations. The Israel constitution was built upon the fact of faith in the promises given to Abram and his seed by a covenant keeping God. The Christian faith is founded upon that same basis, since those who are Christ's are declared to be heirs of Abraham.

(7) The seventh and last connecting link between the true Israel of old and the true Israel of the Church era, is the sign of the Sabbath. In Ezekiel xx. 12 God declares of Israel, " Moreover also I gave them my sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them ". In Ezekiel xxii. 8 God accuses Israel in these words, " Thou hast despised my holy things and hast profaned my sabbaths ". From the solicitude expressed by God, that the Sabbaths should be kept by true Israel under the old covenant, we should expect to find in the Church as true Israel of the New Covenant the same emphasis laid upon the setting apart of one day in seven as holy to God.

This is apparent in the early Church, but as befits the great change from the old dispensation to the new, the day is changed and instead of keeping the seventh day of the week, it was changed to the first day of the week, the day of our Lord's resurrection. We should then expect the Sabbath to be strictly kept by the Church and the nation whose laws are organized on the basis of the teaching of that Church. This will be further discussed in Part II.

We will then summarize the chief points which mark the true Israel of to-day, *i.e.*, the Church. (1) There must be no priesthood. (2) There must be no idea of sacrifice in any of its sacraments. (3) The sacrament of baptism should be at an age of understanding and should be by immersion. (4) There should be no images of any kind to detract from a purely spiritual approach to God. (5) Ceremony should be kept within the smallest limits. (6) Faith should be its outstanding quality. (7) Sunday should be faithfully kept.

In comparing the beliefs and organizations of modern churches, it will be found that the Protestant Evangelical Churches come much nearer to this Israel ideal than do the Greek, Roman or Catholic Churches. There is also to be noted a fairly distinct cleavage in the type of ecclesiastical organization as supported by various races.

CHAPTER VI

The Seven Times.

JER. iii. 8: "And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also."

In tracing the history and prophetic outlook of the broken-off branches, we traced two main divisions.

(1) The House of Joseph, Ephraim or Israel, who were declared divorced and not My people; but who were to be grafted into the true Israel stem once more in the New Covenant.

(2) That large majority of the Jews, who refused Christ as the Messiah, and were declared by Paul to have stumbled and to have been "blinded". Who have a zeal for God, but not according to knowledge.

Let us examine the contract between God and Israel in the New Covenant as laid down in Jeremiah xxxi. 31-34.

"Behold the days come, saith the Lord, that I will make a new covenant with the House of Israel, and with the House of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the House of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people.

"And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

The first thing to be noticed in this passage is the fact that the new covenant is not to be similar to the old. What was the distinguishing feature of the Mosaic covenant? It was that the promises were to be conditional; God said, in effect, if ye obey My voice, then such and such things can be done

for you. This covenant God accuses the House of Israel and the House of Judah of breaking.

It seems to me that the term "House of Israel" in the thirty-third verse is used in its sense as inclusive of all the Israelites, the House of Judah and the House of Israel. The new covenant is addressed to the House of Israel in this sense, and, unlike the old covenant, is unconditional. God says "I *will* put My law in their inward parts and write it in their hearts". God's will is to be accomplished, no matter what the will of man. We must therefore expect this to be brought about; and since, eventually, everyone in Israel is to know the law of God and to love it, the culmination of the prophecy cannot be until the establishment of the New Jerusalem on earth. Rev. xx.

We have had our attention drawn to the fact that Christ was sent to the House of Israel only and also that He was the mediator of the New Covenant. It is now for us to trace the status of the Houses of Israel and Judah with regard to the New Covenant.

History tells us that it was to the House of Judah (the Jews) that Christ came; they were the only part of Israel still in covenant with God under the Mosaic Covenant. History also relates that the majority of Judah refused Him and became those who brought retribution on themselves by their cry "His blood be on us and on our children". These were "the rest" who stumbled and were "blinded" (Rom. xi. 7). They had a zeal of God, but not according to knowledge. (Rom. x. 2.) Their descendants can be recognized in the Jews of to-day; we await their regrafting into the stem of true Israel. The remnant of Judah, the "remnant according to the election of Grace" with the "called out ones" of the Gentiles formed true Israel, the Church.

In Chapter IV we concluded that the House of Israel was to be sought as a powerful nation whose national organization was to be found centred in the Church, the true Israel; we concluded also that the question of time was the only one which remained to be settled.

Now Peter assures us in the II. Peter i. 19 that "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

Referring to "the rest" of the Jews that were "blinded," of Romans xi. 7, Paul declares, in verse 25, "For I would not, brethren that ye be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened

to Israel until the fulness of the Gentiles be come in." Here then in the phrase "until the fulness of the Gentiles be come in" is a hint as to a time period.

Our Lord Jesus Christ uses a similar phrase in Luke xxi. 24, "and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

The term "times of the Gentiles" refers to the fact of Gentile domination over the Holy City since Nebuchadnezzar had destroyed Jerusalem in 587 B.C. In the time of Christ this domination still continued; and did continue for many centuries after.

* In the book of Daniel, chapter ii., we are given a description of the prophetic dream given to Nebuchadnezzar by God; informing him of what should come to pass in the future. This vision corresponds to the succession of world empires which succeeded that of Nebuchadnezzar until the time of Rome. These empires all dominated Jerusalem; Rome being in power at the time of Christ. Here then is the meaning of "times of the Gentiles"; the period of the ascendancy of the Gentile powers and the subjection of Israel Jerusalem.

The captivities of the Houses of Israel and Judah were a form of punishment for their sins; this form of punishment is foretold by Moses in Leviticus xxvi. 18-33 and culminates in the passage, verses 27-33, "And if ye will not for all this hearken unto Me, but walk contrary unto Me, then will I walk contrary unto you; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

"And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

"And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate and your cities waste."

This prophetic description vividly calls to mind the fate of Israel at the hands of her enemies and we are assured this chastisement will be for seven times.

The term "seven times" is mentioned on several occasions in the Bible and seems to have two meanings: (a) the duration of time of the action, (b) the number of times of action.

* See: Part III.

In this particular case, since the punishment of Israel is coeval with the ascendancy of their Gentile enemies, the word "times" must be given the same sense as was used by our Lord when He said "Jerusalem must be trodden down of the Gentiles until the times of the Gentiles be fulfilled"; *i.e.*, a sense of duration.

It is certainly used in this sense in the dream given to Nebuchadnezzar, as described in Daniel iv., verse 16, which declares "Let his heart be changed from man's and let a beast's heart be given unto him; and let seven times pass over him". It is used in the same sense in verses 23, 25, 32.

In verse 34, describing his restoration, Nebuchadnezzar declares "And at the end of the days, I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me"; this decidedly seems to point to the fact of duration of time. We then take it for granted that seven times is a duration of time. What then is the "time" of which there are seven in that duration?

Prophecy in the Bible is of three kinds:—

(a) With a vague or no intimation as to time of accomplishment, (b) with an exact intimation as to the time of accomplishment, (c) with a symbolic intimation as to the time of fulfilment.

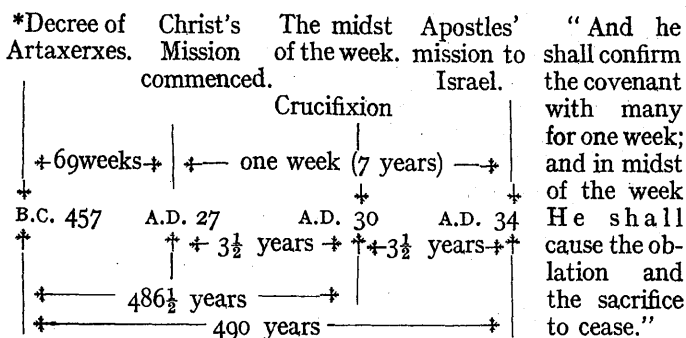
There are many prophecies of type (a) which do not concern us here; of type (b) I will quote two, (1) Isaiah vii. 8: "Within three score and five years, shall Ephraim be broken that it be not a people." (2) Jer. xxv. 11: "And this whole land shall be a desolation and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation."

In the symbolic presentation of the time-element we have several examples; seven times; a time, times and a half; seventy weeks, or literally seventy sevens; one thousand, two hundred and sixty days, and forty-two months.

Use is made of a symbolism of one day = one year. Numbers xiv. 34: "After the number of days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise."

Ezekiel iv. 5-6: "For I have laid upon thee the years of their iniquity, according to the number of the days . . . ; I have appointed thee each day for a year."

When this latter proportion is applied to the Messianic prophecy of seventy weeks (Daniel ix. 24), it supplies the key.



Let us apply the day-year scale to a year :—

The lunar year has 354 day-years

The solar year has $365\frac{1}{4}$ day-years

The prophetic year has 360 day-years

The prophetic year has therefore 12 prophetic months of 30 day-years each.

∴ 42 prophetic months (Rev. xi. 2 ; and xiii. 5).

= 1,260 day-years (Rev. xi. 3 ; and xii. 6).

Now 1,260 day-years are equal to $3\frac{1}{2}$ times (time, times and a half. Dan. xii. 7 ; Rev. xii. 14, cf. v. 6).

∴ $2 \times 1,260$ " " " " $2 \times 3\frac{1}{2}$ times

∴ 2,520 " " " " 7 times.

We have then this result that seven times are equal to 2,520 years ; and these years may be either (1) lunar years of 354 days, (2) prophetic years of 360 days, (3) solar years of $365\frac{1}{4}$ days.†

Applying the seven times of chastisement to Judah and Jerusalem, whose downfall was accomplished in the years 606 B.C., 598 B.C., 587 B.C., and using the solar year, her punishment ends in the years 1917 A.D., 1925 A.D., 1934 A.D. The year 1917 A.D. was marked by the capture of Jerusalem, and the period since has been marked by the immigration to Palestine of the Jews in large numbers still mostly in unbelief of Christ as their Messiah.

Here then is corroborated Paul's statement that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Now Ezekiel, in his sixteenth chapter, verse 55, declares to Judah, "When thy sisters . . . Samaria and her daughters

* See : Note on seventy weeks prophecy (Part II.). † See : Note on seven times

shall return to their former estate, then thou and thy daughters shall return to your former estate". Therefore, Samaria, or the House of Israel must be in a condition of knowledge of God and be at least partly under His blessing when the punishment of Judah comes to an end. So that to-day we should expect the House of Israel to be found as a strong, Christian nation or nations; their Christianity being of the true Israel or Protestant evangelical type.

The question then arises, at what period could we expect to find the beginnings of the development in the House of Israel, at one time divorced from God and declared "not My people"?

If we apply the period of seven times as the period of punishment of the House of Israel after being removed into captivity, the removal of the House of Israel taking place over the period 741 B.C., 721 B.C., 676 B.C., we arrive at the following :—

<i>Dates.</i>	<i>Lunar years.</i>	<i>Prophetic years.</i>	<i>Solar years.</i>
741 B.C.	A.D. 1702	A.D. 1744	A.D. 1780
721 B.C. (main deportation)	A.D. 1722	A.D. 1764	A.D. 1800
676 B.C.	A.D. 1767	A.D. 1809	A.D. 1845

These dates cover a period A.D. 1702—A.D. 1845, which should show a decided development in true Israel of the Church and the national organization settled around her. Is there any race showing such a combined development during this period?

History tells us that the national development of the British race took place at a great pace during this period and at the same time, the expansion of true Israel took place at an equally great pace in the growth of the Protestant churches (Wesley was used powerfully by God during this period), and in their missionary activities.

Is the Anglo-Celtic race the House of Israel of old? It would take much more than this volume to decide such a question. But there are many who believe that such is the case.

One other hint as to the period of restoration of Israel is given in Hosea vi. 1-2: "Come, let us return unto the Lord, for He hath torn, and He will heal us; He hath smitten and He will bind us up. After two days will He revive us: in the third day He will raise us up, and we shall live in His sight."

Here we have a period of time of three days as a period of national development from a state of abject punishment to a state of blessedness with God. As an actual period of time this must be considered absurd and must therefore be

symbolical. Is there light given in the Word as to the true meaning of this symbol?

In the II. Peter iii. 8, we have this statement: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day". This seems to be a clue worth following up and we will proceed to apply the key that one day = one thousand years to the prophecy and see how it tallies with the periods of time arrived at by our former calculations. We will take 741 B.C. as the base of our calculations.

741 B.C. + 1,000 years = 260 A.D. then 741 B.C. — 260 A.D. = first day.

260 A.D. + 1,000 years = 1,260 A.D. then 260 A.D. — 1,260 A.D. = second day.

1,260 A.D. + 1,000 years = 2,260 A.D. then 1,260 A.D. — 2,260 A.D. = third day.

The prophecy informs us that "after two days He will revive us; in the third day He will raise us up and we shall live in His sight". From this we should expect that at the end of the second day, *i.e.*, in the thirteenth century A.D. we should note signs of activity in true Israel.

This is certainly to be found, for we find the beginning of the Reformation, which produced that powerful uprising of true Israel in the form of the reformed churches, becoming apparent; Wycliffe and his Lollards were the germ from which in time burst forth the Reformation. At the same time we notice the first attempts at the development and organization of Great Britain as a single community. This was followed during the "third day" (which we are still in), of that great growth of true Israel and expansion of the Anglo-Celtic race, during the time of the Reformation. The period of the "third day" contains the period of the terminations of the punishment of Israel and Judah (1702-1934) and since there are still two hundred and twenty-four years to run until the third day is finished, there seems still much time before the full development and restoration of racial Israel and true Israel is complete; and "all shall know the Lord".

This period of the reviving of Israel is given in Ezekiel xxxvii. 1-14, in the form of a parable.

"The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

(v. 3) "And He said unto me, Son of man, can these bones live? And I answered, O Lord God, Thou knowest. Again

He said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones ; Behold, I will cause breath to enter into you, and ye shall live : and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live ; and ye shall know that I am the Lord.

(v. 7) " So I prophesied as I was commanded : and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above : but there was no breath in them.

" Then said He unto me, Prophecy unto the wind, Prophecy, son of man, and say to the wind, Thus saith the Lord God ; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

(v. 11) " Then He said unto me, Son of man, these bones are the whole House of Israel : behold, they say, our bones are dried, and our hope is lost : we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord God ; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

" And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land : then shall ye know that I the Lord have spoken it, and performed it saith the Lord."

Here we have a picture of the nation Israel, having been scattered abroad and punished for sin, being drawn into one organization ; that organization, crude at first, being clothed with civilization and power. Then, as a nation without the energizing spirit of God, must be valueless in God's sight, so we see Him breathing His Spirit into it through the agency of true Israel, the Church of Christ, giving it a living spiritual power that it may become a fit instrument for His work and a blessing to all nations : notice the course of reconstruction, first the reconstruction of the necessary physical body, *i.e.*, the gathering of the scattered portions into a united nation, then the filling of that body with God's Spirit, that it may live. That it may be a centre from which God's kingdom of the Spirit may spread, and whose national laws and organization may be the fruit of that true Israel of the Spirit.

With regard to the actual joining of the Houses of Israel and Judah we cannot do better than quote the remainder of the chapter of Ezekiel.

(v. 15) "The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it. For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the House of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand.

(v. 18) "And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in Mine hand.

(v. 20) "And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them; so shall they be My people and I will be their God.

(v. 24) "And David My servant shall be king over them; and they all shall have one shepherd: and they shall also walk in My judgments, and observe My statutes, and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever; and My servant David shall be their prince for ever.

(v. 26) "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be My people.

(v. 28) "And the heathen shall know that I the Lord do

sanctify Israel, when My sanctuary shall be in the midst of them for evermore."

It is evident that to-day a national home for the Jews (Judah) is in the state of being established in Palestine, also that Palestine is under the control of the British race. From this it follows that both the Jewish race, from its national aspect, and the British race have one king; this seems to show that the first portion of this prophecy is in process of fulfilment.

In verse 24, this king is called David, presumably meaning descended from David; it is claimed for the royal House of Britain that they are descended from David.* Eventually, since Christ is to reign, this must be wholly fulfilled in Him as the "Root and Offspring of David and the bright and morning Star" (Rev. xxii. 16).

The latter part of the prophecy (from verse 26) is surely awaiting its fulfilment under the Millennial rule of Christ. "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men" (Micah v. 7); also "At that time they shall call Jerusalem the throne of the Lord and all the nations shall be gathered unto it" (Jer. iii. 17). See note on Identity of House of Israel.

* "The Royal House of Britain," *Milner* (Covenant Publishing Co.).

CHAPTER VII

The Kingdom of God.

WE have seen in our first chapter that the kingdom of God as organized at Sinai, consisted essentially of a state of obedience to God's will and love of Him. That this is the kingdom of God referred to by Christ, is evident from many tests. We will quote several passages to make this clear.

Romans xiv. 17 : " For the kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost."

Matthew vi. 33 : " But seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

Matthew xxi. 31-32 : " Whether of them twain did the will of his father? They say unto Him, the First. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not ; but the publicans and the harlots believed him : and ye when ye had seen it, repented not afterward, that ye might believe him."

I. Corinthians vi. 9-10 : " Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived : neither fornicators, nor idolators, nor adulterers . . . nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Mark xii. 32-33 : " And the scribe said unto Him, Well, Master, thou hast said the truth : for there is one God ; and there is none other but He : and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices."

" And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God."

We have also had it made clear to us that this witnessing for God was a prerogative of the Israel race alone ; and its earthly manifestation was organised on the basis of that race alone, until after the crucifixion of Christ. But Christ found Israel obeying only the letter of the law and the outward appearance of its ceremonies, while the spiritual qualities of

the *true* Israel, judgment, mercy, faith and a love of God and man, were not much in evidence.

This is the reason for Christ's condemnation of the Jews, as the heirs of the kingdom of true Israel, in the extracts which follow :—

Matthew viii. 10 (R.V.) : " And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham and Isaac, and Jacob, in the kingdom of heaven : but the *sons of the kingdom shall be cast forth into outer darkness* ; there shall be the weeping and gnashing of teeth."

Surely a forecast of the entry of the Gentiles into the constitution of true Israel and the stumbling and blindness of the broken-off branches.

This condemnation is confirmed in Matthew xxi. 42-43 :

" Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lord's doing, and it is marvellous in our eyes ? Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

The fulfilment of this prophecy is now a matter of history ; Jerusalem and the Temple were destroyed, the sacrifices have ceased and the Jews have been a harassed people for centuries, while the kingdom was carried on by that faithful " remnant of the election of grace " to whom were brought into partnership as heirs and partakers of the promises, the Gentiles.

Is there any record of this transference of the kingdom, given in the Word ? These instructions of our Lord will give us light.

Luke xii. 29 : " And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after : and your Father knoweth that ye have need of these things.

" But rather seek ye the kingdom of God ; and all these things shall be added unto you. Fear not, little flock ; for it is your Father's good pleasure *to give you the kingdom.*"

Luke xxii. 24 : " And there was also a strife among them, which of them should be accounted the greatest. And He said unto them, The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called benefactors.

" But ye shall not be so : but he that is greatest among you, let him be as the younger ; and he that is chief, as he that

doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am among you as he that serveth.

"Ye are they which have continued with Me in my temptations. *And I appoint unto you a kingdom as My Father hath appointed unto Me*; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."

Such instructions make it clear that Christ invested this remnant of the election of grace with the rights of true Israel, as the obedient and faithful portion of Israel and the witnesses for God under the new covenant.

But we find in the first chapter of the Acts of the Apostles that they did not expect Israel in the national sense to remain without the kingdom, for Acts i. 4-8 recounts the following episode:

"And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

"When they therefore were come together they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

We will take note here, that the apostles are appointed as judges of Israel; we will investigate this later on. But the point which claims our attention at the present juncture is that our Lord did not deny that the kingdom was to be restored to Israel as a nation; He only refused to give His disciples knowledge of the time.

However, in tracing the history of the broken-off branches we saw the development of the true Israel among the members of the ten tribes and the apparent amalgamation proceeding to-day between the British race, as the House of Israel, and the House of Judah. Is it too much to think that in these processes we see the kingdom being restored to Israel in the true inner sense and in its outward national form, so that she in turn may spread it throughout the world? In this manner being a blessing to all the nations of the world as promised to Abraham.

The kingdom of God is also known under the name of the

kingdom of heaven. Speaking of John the Baptist, our Lord says, according to Luke vii. 28 : " Among those that are born of women there is not a greater prophet than John the Baptist ; but he that is least in the kingdom of God is greater than he." Matthew's version of this declaration is, " Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist ; notwithstanding he that is least in the kingdom of heaven is greater than he."

The kingdom of God or the kingdom of heaven is that spiritual state where the created being is in absolute obedience to the will of God. Christ teaches us to pray, " Thy will be done in earth as it is in heaven." The kingdom of God on earth was the extension of this state of obedience to God in heaven, to the heart of man on earth. This fact gives the explanation of our Lord's words to Peter, after Peter had confessed Christ as the Messiah. These are the words of our Lord, " Blessed art thou, Simon Bar-Jona ; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build My church ; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven ; and whatsoever thou shalt bind on earth shall be bound in heaven ; and whatsoever shall be loosed on earth shall be loosed in heaven."

Jesus was aware of the fact that Peter's recognition of Him as the Son of God did not come from mental reasoning but by the influence of God upon his spirit. Therefore Peter in confessing Christ as the Messiah immediately obeyed the promptings of the Spirit and in that way had his first glimpse of Christ as his Lord and the beginning of a state of obedience to Him as Divine Master. Peter was then himself entering into the kingdom of heaven under the new covenant.

Upon this fact of the obedience of one human spirit to Christ as the Son of God, influence would be brought to bear upon other human spirits on this earth. The influence of Peter upon other men in preaching to them the gospel of the kingdom and the Messiahship of Jesus on earth, would affect their spiritual relation to the kingdom of God or of heaven ; and that effect would be carried forward from this earthly life to the heavenly one. Surely, also, the indwelling of the Holy Spirit in the heart of a Christian, is the main key to the kingdom of God.

That the kingdom of God existed before the advent of Jesus Christ is made evident from the passage commencing Luke xiii. 27 : " But he shall say, I tell you, I know you not whence ye are ; depart from me, all ye workers of iniquity. There

shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

This is the kingdom of which Christ declared "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. xxiii. 13); this was the kingdom preached by the apostles and of which we read in the Revelation xii. 10: "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

How great is the difference between Peter and the Pharisees; the Pharisees leave closed the kingdom while Peter having possession of the keys is able to open the way for the entry of many others. The Pharisees in their blind adherence to the ceremonial law, and their equal blindness to spiritual values had no means of entry to the spiritual state of the kingdom of God; the true Israel of God. And it is the earthly manifestation of that true kingdom which we next must proceed to consider.

We have before arrived at the conclusion that true Israel is most likely to be found in the Protestant churches, having the signs of the old Israel laws and sacraments of approach to God; and also that a large part of the Israel race is to be found in those peoples whose Church is of the Protestant or true Israel type. With regard to the race, no hard and fast line can be drawn since there must of necessity be some who fall away from the true Israel worship and others of non-Israel race who have come in through Christ.

We have quoted, just previously, from the Revelation, to the effect that the spiritual or true portion of the kingdom had arrived at a state of fulness in God's time. Shall we consider the prophecies dealing with its earthly form?

We will do this in another chapter, where we shall consider shortly those antagonistic forces in the physical and spiritual spheres, Israel and Gentile (or Babylon).

CHAPTER VIII

The Millennial Kingdom.

"That ye may eat and drink at My table in My kingdom and sit on thrones judging the twelve tribes of Israel" (Luke xxii. 30).

"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the House of Jacob for ever; and of His kingdom there shall be no end" (Luke i. 32-33).

- - - -

WE have traced before the dual nature of God's kingdom, (a) the true kingdom, that state of spiritual obedience to God which exists throughout heaven and which can extend into the hearts of men, and (b) the earthly manifestation of that kingdom among men as exemplified in (1) The Israel nation, *viz.*, that part which we named the true Israel; (2) The continuation of that true Israel, after Christ's advent, through the "remnant according to the election of Grace" (Rom xi. 5) on to which were grafted the Gentiles and the broken-off branch of the House of Joseph or Israel.

Paul warns the Roman Gentiles in Romans xi. 19-21, "Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee"; it seems strange that to-day we find the true Israel type, or Protestant Church in force among northern Anglo-Celtic races and the Catholic, or those whose worship is tinged with the old pagan organization and beliefs, among the members of the old Roman Empire. The latter we shall call the Babylonian system.

It must be remembered that in Britain, although partly under the rule of the Romans for four hundred years, the population was mostly replaced by those of other tribes, and all traces of Roman civilization was wiped out, until its infiltration again through the means of the Roman Church, which lasted until the time of the Reformation.

Attached is Chart II (page 72) of the prophecies of Daniel and the Revelation; it treats of the reaction of these Israel and Babylonian forces. The book of Daniel contains two parallel

prophecies, one in the form of a dream given to that mighty monarch Nebuchadnezzar, king of Babylon, and one to Daniel, in the form of a vision as representative of the broken Israel nation. Each contains, in different symbolism, the succession of Gentile empires, extending over the seven times of Gentile dominion. The symbolism befits the nature of the recipient of the divine communications. To the mind of Nebuchadnezzar, steeped in the fallacies of physical might and religious idolatry, the empires were represented as valuable metals, but to Daniel, whose mind was attuned to the worship of the living God, they are represented as beasts.

In both these messages from God, this succession of empires is replaced by a world-wide everlasting kingdom, but to the mind of Nebuchadnezzar is shown only the physical manifestation of it as a stone, while to Daniel is given a glimpse of the true spiritual source. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a *Kingdom*, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan. vii. 13, 14).

But we are given a glimpse of the earthly side of the picture for Daniel's enlightenment. "These great beasts which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever" (Dan. vii. 17-18).

And who are the saints of the most High? "Even the children of Israel" (Psalms cxlviii. 14). Therefore we may expect the earthly manifestation of the kingdom to be centred in the Israel race which we saw before is centred in true Israel, the Church of Christ.

The Revelation treats of this same struggle between Israel and the Gentile system, but it treats of its latter part, that part during the domination of "iron" Rome. This extends from about A.D. 96 through the destruction of the Gentile system which is taking place in this era, to the time when "the kingdom of the world is become the kingdom of the Lord and His Christ, and He shall reign for ever and ever." Here again we are given a view of the spiritual forces which dominate the scene; but in the Revelation we are given not only the spiritual forces which dominate the Israel side of the titanic struggle, but we see also the spiritual leader of the Babylonian system and his fate. "And there was war in heaven: Michael and

his angels fought against the dragon ; and the dragon fought and his angels, and prevailed not ; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world ; he was cast out into the earth, and his angels were cast out with him " (Rev. xii. 7-9).

Other heavenly beings are brought into view, as John says, " And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ ; for the accuser of our brethren is cast down, which accused them before our God, day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea ! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time " (Rev. xii. 10-12).

The earthly fate of the Babylonian-Roman system is foretold ; the break up of the pagan Roman system, and the substitution for it of the pseudo-Christian Roman papal system. The tribulation of true Israel under both systems is foretold as is also her ultimate triumph when she is given the kingdom, and " Babylon " falls to rise no more. The Moslem downtreading of the Holy Land draws out its weary length ; now, at last, ended.

* To give a satisfactory account of the Israel-Babylon struggle as given in Daniel and Revelation is not possible here ; but suffice it to say we are given the heavenly and earthly sides of that tremendous ordeal, which ends in the victory of true Israel, " ruler with God ". " And I saw thrones and they sat upon them, and judgment was given unto them : and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years " (Rev. xx. 4).

" And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations ; and he shall rule them with a rod of iron : " (Rev. ii. 26, 27).

" To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne " (Rev. iii. 21).

We have seen that the throne of Israel is God's throne on

* See : Part III.

earth (1 Chron. xxix. 23) ; that Christ will reign over Israel on David's throne for ever (Luke i. 32-33) ; that the " saints " are to possess the kingdom for ever and ever ; that those who " overcome " will reign with Christ with a rod of iron. Then what other deduction can we draw than that the great world, everlasting kingdom, will on this earth be organized around His people—" true Israel " ? And the spiritual power and guidance will be exercised by those who having proved themselves faithful to the end, have ascended to be with Christ, where doubtless they will find the twelve apostles, sitting upon thrones, judging the twelve tribes of Israel, awaiting the manifestation of His kingdom over all the earth.

" At that time shall they call Jerusalem the throne of the Lord and all nations shall be gathered unto it " (Jer. iii. 17).

" For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people : and they shall beat their swords into ploughshares, and their spears into pruning hooks : nation shall not lift up sword against nation, neither shall they learn war any more " (Isa. ii. 3-4).

FINIS.

NOTE ON THE SEVEN TIMES.

THE connection between 1,260 days and the measurement a "time" is given in Revelation xii., verses 6 and 14.

In verse 6 we are informed that "the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred and three score days." The same event is described in verse 14 as follows:—

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

From this we conclude that $3\frac{1}{2}$ times = 1,260 days = 42 months.

\therefore 7 times = 2,520 days = 84 months.

\therefore 1 time = 360 days = 12 months, *i.e.*, a time is the prophetic year of 360 days. A "day" in this sense being on the scale of 1 day = 1 year.

"A time in the book of Daniel and in the Revelation signifies as many years as there were days in the Hebrew year, *viz.* 360."

Gaussen.

It appears in the account of the Flood, as given in Genesis, that a month of 30 days was used at that time, as Genesis vii. 24 declares that "the waters prevailed upon the earth an hundred and fifty days." In Genesis vii. 11, "in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened."

Genesis viii. 3-4 says, "And the waters returned from off the earth continually; and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat."

Five months then equal 150 days, which is 30 days to the month.

The period Adam—to the giving of the law in the wilderness by God—is held by some to be equal to seven times made up as follows:—

Adam to Flood	1,656 years.
Flood to Moses	777 "
Moses—Exodus	80 "
Seven years in the Wilderness	7	..	in the giving of the Law.
	—		2,520 years.
	—		

From the call of Abraham to the punishment of Israel was about $3\frac{1}{2}$ times ; 1921 B.C.—661 B.C. = 1,260 years = $3\frac{1}{2}$ times.

The punishment of Israel was for 7 times.

„ „ „ Judah „ „ 7 „

The times of the Gentiles was for 7 times.

The punishment of Nebuchadnezzar was for 7 times.

But the punishment of Nebuchadnezzar being that of a man, the scale used was a day = a day ; not a day = a year.

His punishment (madness) was typical of the Gentile (man-made) rule, both in its length of time and in its social and mental state. Gentile rule is divorced from the statutes of God.

We have noticed before that the period of the ten patriarchs, Adam—to the Flood, lasted 1,656 years of our calendar.

Berossus, the Chaldean priest, gives the period of each patriarch as 120 sari ; he imagined a sarus to be a period of 360 years. This gave an average reign of 43,200 years for each patriarch or 432,000 years in all.

The Hindu "Kali Yuga" gives Cosmic Age—a Maha (Great) Yuga, as 12,000 divine years of 360 calendar years each. This equals 4,320,000 calendar years or ten times the period of Berossus. This points to some common origin of information, probably Noahic, through corrupt channels.

Mr. James Gow, in his "History of Greek Mathematics," says, "Plato (who sought in numbers to find the plan on which the Creator worked) says that 5,040 has 59 divisions including all the numbers from 1—10". (2,520 is also a common denominator of these numbers) $2 \times 2,520 = 5,040$.

Returning to the "sarus", Mr. Davidson shows the "sarus" to be 14 calendar years of 360 days.

Now $14 \times 360 = 5,040$, and is the number given us by Plato, and is the number of days in a "sarus."

The antediluvian period consisted of 120 sari, according to Berossus ; this equals 1,680 calendar years of 360 days.

1,680 years of 360 days = 1,656 solar years, and 1,656 solar years is the length of the antediluvian period as given in Genesis (see above).

Also $1,680 = 40 \times 42$; 42 months = $3\frac{1}{2}$ times ; 40 is a number of symbolic significance in the Bible. It appears in the 40 days' journey by the spies in Canaan, 40 years of wandering in the wilderness, 40 days Ezekiel lay on his side to represent 40 years of evil by the House of Judah ; Saul, David, and Solomon reigned 40 years each ; Christ was tempted 40 days.

NOTE ON THE IDENTITY OF THE HOUSE OF ISRAEL
WITH BRITAIN.

THIS book is not intended as an effort to trace the House of Israel (ten tribes) in its national sense, but rather to trace the descent of "true Israel" with which the House of Israel is inextricably connected.

The fruit of true Israel should not be difficult to see and since one sees so much of its fruit in the missionary endeavour, the spreading and teaching of the Scriptures, and the spiritual life of the Protestant Church as enfolded in the Anglo-Saxon race, one is tempted to enquire is then the Anglo-Saxon race that House of Israel with which God was to make a new covenant?

A full enquiry into this subject may be made from literature to be procured from the Covenant Publishing Company, 6, Buckingham Gate, S.W. 1.

PART II.

The Teaching of our Lord Jesus Christ.

FOREWORD.

IN Part I., "The Relation of Israel to the Church," we attempted to trace the relation between Israel, racial and spiritual, of the Mosaic dispensation, and Israel, racial and spiritual, of these times. The true or spiritual Israel of this dispensation was found to reside in Christ's true Church; and the nearest approach to the true Israel type, in their sacraments and teaching, was to be found in the Protestant churches.

As our Lord Jesus Christ is the focus point of both the Mosaic and Christian teachings, the definition of the relation between Israel and the Church is necessary to give us a true perspective of Christ's teaching, which concerns each human soul; and also to give us some insight into the reasons for the world-wide political and ecclesiastical events now shaking our human structures.

In this part we will seek to elucidate Christ's teaching with regard to each human being, for it is the most important from two points of view:

(1) That all world events, political and ecclesiastical, depend upon the relationship of each human soul to God, which is the foundation of His kingdom, spiritual and material; the material being an outward expression of the spiritual.

(2) That His relation to each human soul is very precious in God's sight.

S. G. MOULE.

THE TEACHING OF OUR LORD JESUS CHRIST.

"WHAT PROFIT SHALL I HAVE, IF I BE CLEANSED FROM MY SIN?" Job xxxv. 3.

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"For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." I. Timothy iv. 8.

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"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. ix. 23-24.

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"O My people, what have I done unto thee? and wherein have I wearied thee? testify against Me." Micah vi. 3.

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"He will turn again, He will have compassion on us; He will subdue our iniquities; and Thou wilt cast all their sins into the depth of the sea." Micah vii. 19.

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"I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick:" Ez. xxxiv. 16.

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CHAPTER I

Spiritual Life and Death.

"I am come that they might have life, and that they might have it more abundantly." John x. 10.

"In Him was life; and the life was the light of men." John i. 4.

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 12-13.

IN very few words Christ gives us the reason for His mission; but the fewness of words only tends to emphasize the vastness of His mission. What in the material sense is life? We are told it is a "force".

What is a force? That which tends to produce change; and in the case of the material life-force, how great a change! From the elements of this earth the seas become teeming with living creatures and vegetation. The earth, from being a dreary desert, is covered with a beautiful living cover of vegetation, in which life of myriad forms abounds and on which life in many forms is sustained.

But is this the life of which Christ speaks? It cannot be, for life in this form existed before He came, and it was to living human beings in this sense, that He was sent. What then is this life? We will appeal to Scripture for knowledge, and we will seek it in both Old and New Testaments, since Christ is the focal point or meeting place of the two dispensations.

Deut. xxx. 19-20: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose *life*, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him: for He is thy life, and the length of thy days: that thou mayest dwell in the land . . ."

Deut. xxxii. 46-47: "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; *because it is your life*: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it."

Deut. viii. 3 : " That He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

Matt. xix. 16-24 : " And, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have *eternal life*? And He said unto him, Why callest thou Me good? There is none good but one, that is, God : but if thou wilt *enter into life*, keep the commandments. He saith unto Him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother : and, Thou shalt love thy neighbour as thyself.

" The young man saith unto Him, All these things have I kept from my youth up : what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come and follow Me. But when the young man heard that saying, he went away sorrowful : for he had great possessions.

" Then said Jesus unto His disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

Luke xii. 15 : " And He said unto them, Take heed, and beware of covetousness : for a man's life consisteth not in the abundance of things which he possesseth."

The foregoing passages teach us (1) that " life " is intimately connected with love of God and obedience to His commandments. (2) That " life " is of the same order as " eternal life ", and the kingdom of God or of heaven. (3) That material possessions are no guarantee of its possession, but rather an impediment in its attainment. (4) That in seeking this " life " we make it possible for God to provide for our physical welfare ; as Christ said, " Seek ye first the kingdom of God, and all these things shall be added unto you."

We found in Part I. " The relation of Israel to the Church," that the kingdom of God, or heaven, is a spiritual kingdom which exists in its perfection in heaven and can extend into the sphere of the human heart by that heart's submission to God's will and love of His Person. We have noted previously that this " life " is of the same order as the kingdom of God and must be a state of the human spirit. The human spirit then, in a state of obedience to God, and with love of Him, is said to be in a state of life ; the contrast to this, a state of disobedience to God must be spiritual death or sin. Paul of this state says, " The wages of sin is death ; but the gift of

God is eternal life through Jesus Christ our Lord" (Rom. vi. 23).

Of this state of spiritual life with God there are several personal testimonies in the Old Testament, which we will quote.

I. Sam. xxv. 29: "Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the Lord thy God."

Psalm xvi. 11: "Thou wilt shew me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore."

Psalm xxi. 4: "He asked life of Thee, and Thou gavest it him, even length of days for ever and ever."

Psalm xxx. 5: "For His anger endureth but a moment; in His favour is life: weeping may endure for a night, but joy cometh in the morning."

Psalm xxxvi. 9: "For with Thee is the fountain of life; in Thy light shall we see light."

Psalm cxxxiii. 3: "As the dew of Hermon and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

From this state of blessedness with God as contemplated in the Old Testament, we may turn to the offer made to the repentant sinner of those times.

Ez. xxxiii. 15-16: "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live."

The following gives the result of sin.

Hosea xiii. 1-2: "When Ephraim spake tremblingly, he exalted himself in Israel; but when he offended in Baal, he died. And now they sin more and more;"

Such was the state of spiritual life under the Mosaic covenant; but Christ says, "I am come that they might have life, and that they might have it more abundantly." This abundance of life, as provided by our Lord must be our next point of investigation.

This state of spiritual life or relationship with God, as revealed in the Old Testament, must therefore take on a more intimate aspect through the mission of Jesus Christ, since only in this way could spiritual life be increased to the human soul. There was no direct method of approach to God under the Mosaic code; it was made through the agency of the priesthood, but Jesus Christ instituted a more direct method of approach, *viz.*, through Himself.

John iii. 14-16 : " And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up : that whosoever believeth in Him should not perish, but have eternal life.

" For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

John iii. 36 : " He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him."

John v. 24-26 : " Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead (spiritually) shall hear the voice of the Son of God ; and they that hear shall live. For as the Father hath life in Himself ; so hath He given to the Son to have life in Himself." (My words are spirit and they are life.)

John vi. 47 : " Verily, verily, I say unto you, He that believeth on Me hath everlasting life."

John vi. 63 : " It is the spirit that quickeneth : the flesh profiteth nothing : the words that I speak unto you, they are spirit, and they are life."

For the unsettled human spirit wishing to escape from the state of spiritual death into the everlasting happiness of spiritual life, of contact with God, the means of transition are of the simplest. He must believe in Christ and in Him that sent Him ; on believing Christ he accepts His Person and His teaching, the words that he spake, of which Christ said, " they are spirit, and they are life."

The teaching of Jesus Christ can be divided under several headings. (1) The state of the human soul and its relation to this state of life in God. (2) The fruit of such relationship in earthly actions. (3) The actual sphere and goal of His mission on earth. (4) His own standing in that life, and the magnitude of His Person.

But the most immediate and pressing question is that of the state of each man, woman, or child with God. This is shewn in John iii. 1-8.

" There was a man of the Pharisees, named Nicodemus, a ruler of the Jews : the same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God : for no man can do these miracles that Thou doest, except God be with him.

" Jesus answered and said unto him, Verily, verily, I say

unto thee, Except a man be born again, he cannot see the kingdom of God.

"Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God, That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Christ emphasizes in this passage the utter inability of the human spirit, in its natural state, to be aware of this spiritual state of life in God; there must be some fundamental change of spirit before it can become aware of such a state, much less go through the necessary process of throwing aside its materialistic pre-occupations and surrendering its will to the will of God.*

How then can it become aware that it may enter the kingdom? Let Christ answer: "No man can come to Me, except the Father, which hath sent Me draw him; and I will raise him up at the last day" (John vi. 44). Beware then of refusing the call of God, those inner promptings, those lessons of life, which direct us to find satisfaction in other things than the material pleasures of life, which give no permanent ease of mind and spirit. For God, though patient, does not call for ever.

This call comes alike to the moral and immoral: for both are alike in His sight. As says Isaiah lxiv. 6: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags;"

Romans iii. 23: "For all have sinned and come short of the glory of God."

Titus iii. 5: "Not by works of righteousness which we have done, but according to His mercy He saved us;"

Thus a human spirit, having recognised its blindness and unworthiness, and repented of past sins, in accepting and believing the teaching of Jesus Christ, is spiritually reborn and commences that life of the Spirit as taught by Christ, and of which He said, "My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine,

* There is an attempt to justify infant baptism by a theory that the child is "born again" by sprinkling with water at the baptismal font; but since this is neither accompanied by any spiritual rebirth, nor is the child in a state, before or after sprinkling, to recognize even the existence of the kingdom of God, it seems a very doubtful theory. See Note on modern churches and the seventh head of the beast, Part III.

whether it be of God, or whether I speak of Myself." John vii. 16-17.

The will of God we know, as expressed by Jesus Christ. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, . . . Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matt. xxii. 37-40.

This teaching is confirmed by the apostles in the following extracts :—

Rom. viii. 13 : "For if ye live after the flesh, ye shall die ; but if ye through the Spirit do mortify the deeds of the body, ye shall live."

Eph. iv. 17 : "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being *alienated from the life of God* through the ignorance that is in them, because of the blindness of their heart : . . .

"But ye have not so learned of Christ ; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus : that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts ; *and be ye renewed in the spirit of your mind* ; and that ye put on the new man which after God is created in righteousness and true holiness."

I. John v. 11 : "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life ; and he that hath not the Son of God hath not life."

Rev. xxii. 1 : "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life . . ." (v. 14) : "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs . . . I, Jesus, have sent Mine angel to testify unto you these things in the churches. I am the Root, and Offspring of David, and the bright and morning Star.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever* will, let him take the water of life freely."

We have noted before that this approach to God and the life of the Spirit is made through faith in the person and teaching of Jesus Christ. The invitation is to "whosoever will," and they may partake of this "water of life", freely. No priesthood, no church or sect of any kind, can act as an

intermediary between God and man. They may act as a guide ; that is all. How careful they need be, that their guidance is true, and the only authority on which they can base their guidance is that of the Holy Scriptures. Any man made teaching or sacrament is only a stumbling block and an encumbrance to the soul which is seeking that life.

Previously we have learnt that, " God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life ; and he that hath not the Son of God hath not life." *i.e.*, The latter is spiritually dead.

Christ draws attention to this spiritual state in His answer to the inquirer who wished to attend to home affairs first ; He said, " Follow Me, and let the dead (spiritually) bury their dead ". Matt. viii. 22.

The following is part of the teaching with regard to this state of death.

" For to be carnally minded is death ; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be." Rom. viii. 6-7.

" The wages of sin is death." Rom. vi. 23.

" The soul that sinneth it shall die." Ez. xviii. 20.

But.

" Have I any pleasure at all that the wicked should die ? saith the Lord God : and not that he should return from his ways, and live ? " Ez. xviii. 23.

" But if the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die." Ez. xviii. 21.

" Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life." John v. 24.

It is our sin and disobedience, our love of material pleasure, that puts the barrier between ourselves and God. Thus Adam and Eve, who in their innocence of mind and obedience to God had pleasure in converse with Him, by their act of disobedience, suddenly found themselves alienated from the life of God.

CHAPTER II

(See note on "*Prophecies with regard to Christ.*")

The Person of Christ.

"I am He that beareth witness of Myself, and the Father that sent Me beareth witness of Me." John viii. 18 (R.V.).

"I am the way, the truth, and the life; no man cometh unto the Father but through Me." John xiv. 6.

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John iv. 24.

"Search the Scriptures: because ye think that in them ye have eternal life: and they are they which testify of Me; and yet ye are not willing to come unto Me, that ye may have life." John v. 39-40 (*Alford*).

WE have seen that spiritual life is to be obtained by belief in the teaching of Jesus Christ and in His Person. The question now arises, who is this Person?

The angel said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the *Son of God*." Luke i. 35.

John the Baptist bears record of Christ in this manner:—

"I saw the Spirit descending from heaven like a dove, and it abode upon Him. *And I knew Him not*; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost.

"And I saw, and bare record that this is the *Son of God*." John i. 32-34.

At the end of the episode when Peter attempted to imitate Christ in walking upon water we have this testimony from the disciples, "Then they that were in the ship came and worshipped Him, saying, Of a truth thou art the *Son of God*." Matt. xiv. 33.

At the end, apparently so disastrous, to His mission, as He hung upon the cross, the chief priests and scribes reviled Him in this manner:

"If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let

Him deliver Him now if He will have Him : for He said, *I am the Son of God.*" Matt. xxvii. 42-43.

And again the centurion and those with him :

" Truly this was the *Son of God.*" Matt. xxvii. 54.

From five sources we have a witness that Christ is the Son of God.

There is a very similar term used in describing Him, but apparently of a much lower denomination. It is Son of Man. Here we have two apparently contradictory terms, since, God being a Spirit, His Son must of necessity be a Spirit also ; and man, judging from the outward form is material and fleshly. Before we go on to discuss this paradox, we will quote a few passages to prove His identity as Son of Man ; and it is noteworthy that Christ *only* uses this term of Himself in the Gospels.

" And Jesus said unto him, Foxes have holes, and birds of the air have nests ; but the **Son of Man* hath not where to lay His head." Luke ix. 58.

" And He said unto them, That the *Son of Man* is Lord also of the Sabbath." Luke vi. 5.

" The *Son of Man* is come eating and drinking ; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners !" Luke vii. 34.

" And whosoever shall speak a word against the *Son of Man*, it shall be forgiven him ; but unto him that blasphemest against the Holy Ghost it shall not be forgiven." Luke xii. 10.

" And no man hath ascended up to heaven, but He that came down from heaven even the *Son of Man* (which is in heaven)". John iii. 13. The last phrase in brackets is omitted by the best and oldest MS., so that we will not include it.

The paradoxical nature of these statements is easily seen, and it would be as well to view the nature of man, so that we may try to understand these apparent paradoxes.

In the first place, God, Whom we are instructed to address as our Father, Whom Christ as Son claims to be His Father, and of Whom He said, " I and My Father are one," is defined by Christ as " God is a Spirit."

Now let us examine man. The obvious thing about him is that he is constructed of fairly solid material, that he moves from place to place with evident purpose, and by, in the natural state, the means of locomotion supplied. He is able to perform certain operations on materials, animate or inanimate, which provide him with protection and food for the

* Christ derives this title from the vision of Dan. vii. 9-14.

sustenance of his own body : provision is also made for the procreation of his own kind. He can also communicate with his own kind by sound or signs.

We have stated that he moves with purpose. This postulates a will, for no purpose can be attained without a will to direct the means of attaining that purpose. The primary purpose of the will in these material movements is the preservation of his own body and his kind whom he loves.

There is then a control of the body by the will to effect this purpose ; but if we examine the body more closely, we find that there are certain movements which are partly or purely automatic, and of which the will has very little control ; such as breathing, digestion, blood circulation, etc. These latter do not affect very much the function of the will, but those purposeful movements do. There are also within the body, certain desires created which engender the impulses for the voluntary bodily movements, necessary for the preservation and procreation of the body ; and so satisfy those desires. These desires are such as tend to give food, protection, and adornment to the body, and the possession of a mate for the continuance of the race. It may be said that these desires are very strong and perfectly natural ; but they may be indulged in to the expense of all around, or they may be controlled within their proper limits.

But this is not the whole of man ; co-ordinating and guiding these desires is the mind which originates the mental processes and thoughts. Like the body which has receptive actions such as seeing, smelling, hearing, tasting and feeling ; and constructive actions, such as walking, lifting, running, and speaking, the mind has two portions, the receptive and the constructive.

The powers of the mind are not confined to co-ordinating the purely material impressions, as colour, form, taste, as received by the receptive portion, but extend into the regions of pure knowledge ; and again beyond this to the reception of visions, etc., where we are approaching another sphere.*

Now we have stated that man has a will ; we have also stated that God has a will, since Christ came to do the will of His Father, and we are expected to do His will. But God is a spirit, therefore it will not be unreasonable to presume that man is in essence a spirit also, and that the will resides in the spiritual portion of his nature.†

* See note on Spirit Life.

† " Behold, He put no trust in His servants ; and His angels He charged with folly ; how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth ? " Job iv. 18-19.

A little witness of the Bible will perhaps give support to this idea, remembering that the will has or should have command over the spiritual state, the mental, and some of the physical processes.

"And Pharoah awoke, and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled." Gen. xli. 7-8.

The impression which Pharoah's mind had received was not of such a nature that any constructive action could be evolved; therefore in that matter his will was useless, except to put the evidence aside or look for more material with which to build up a constructive action. Therefore his spirit was in a troubled indecisive state.

"And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, It is enough; Joseph my son is yet alive; I will go and see him before I die." Gen. xlv. 26-28.

Here we have a vivid picture of the processes we have been trying to understand, and here we have evidence offered of that point to which we have been advancing, *viz.*, that the emotions, love, hatred, envy, faith, disbelief, etc., are states of the spirit and not mental processes; certainly the mental processes are greatly affected since it is the will of the spirit which governs them, and the will can be affected by the emotions, although its right duty is to govern them.

This is confirmed by Paul's description of the fruit of the Spirit of God.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. v. 22.

All these are states of the spirit, *i.e.*, the emotion of the human being.

In this story of Jacob we see him still in a state of despondency from the loss of his beloved son Joseph, and that state of despondency being continued because his spirit was in a state of disbelief or unfaith with the evidence he had received from his other sons. But when his mind received more tangible evidence in the shape of the wagons sent by Joseph to him, his spirit returned to a state of belief or faith. Immediately action is the outcome. The will becomes operative, and from the evidence received the mind builds up constructive action. "I will go and see him before I die." Action is always the outcome of faith, and it is only from men of great faith, whether in material or spiritual things, that great actions are

born. Therefore because actions may be good or evil, it behoves us to know clearly that wherein we have faith. Here is Paul's testimony in this matter. "For I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him" (II. Tim. i. 12). Hence the fruit of the actions of Paul's life.

"Even so faith, if it have not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." James ii. 17-18.

This action of the will over the emotional state of the spirit is emphasized in Proverbs xvi. 32.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Having given evidence of the threefold nature of man, body, mind, and spirit, we will return to the paradox of Christ as Son of God and Son of Man.

In the light of the fact that man is in essence a spirit as God is a Spirit, this does not seem so difficult to understand, since it would be possible as far as can be judged, for a divine Spirit to occupy a human body with its physical and mental characteristics as well as a human spirit. At least we are instructed that Christ "emptied Himself" and took on the nature of man. The divinity of the Spirit which was contained in the body of Jesus Christ is declared in the announcement by the angel to Mary.

"And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus.

"He shall be great, and shall be called the *Son of the Highest*; and the Lord shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.

"Then said Mary unto the angel, How shall this be, seeing I know not a man?

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the *Son of God*." Luke i. 30-35.

As for us, whose only contact with the unseen world is through a state of faith of our own spirit, or through such dreams or visions as may be vouchsafed a favoured few, how can we, in our state of ignorance, define the limitations of the powers of that spirit world? Or who are we to doubt the word of those especially selected as the object of those powers?

"For verily He took not on Him the nature of angels ; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

"For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." Heb. ii. 16-18.

"Have this mind in you, which was also in Christ Jesus : who being in the form of God (in nature, not power),* deemed not His equality with God a thing to grasp at, but emptied Himself, taking upon Him the form of a servant, being made in the likeness of men ; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of the cross." Philippians ii. 5-8 (*Alford*).

We see then Jesus Christ as a divine Spirit inhabiting a human body, and since He declares, "I and My Father are one," still in very close communion with that world from whence He came.

How is this unity conceived ? The first thing to be noted is that the will of the Father is dominant ; Christ said, "My meat is to do the will of Him that sent Me," (John iv. 34). The second is that the Father is in a state of beneficent activity towards the Son. "The Father loveth the Son" (John iii. 35).

We may also presume that since Christ the Son taught mankind to "love the Lord thy God with all thy heart and with all thy soul and with all thy mind," that He Himself fulfilled this precept to its fullest extent ; and so we have this combination of the dominant will of the loving Father acting through the Son, in the perfect love, faith, and obedience of the Son to the Father. Thus in effect, though there were two personalities, there was but one will accomplishing its purpose.

As expressed in John i. 1-3 :

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him (Christ) ; and without Him was not anything made that is made."

This close communion of Spirit is stressed in these extracts :

"Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do : for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth Him all things that Himself doeth." John v. 19-29.

"As the living Father hath sent Me, and I live by the Father ;

* See note on Holy Spirit.

so he that eateth Me, even he shall live by Me." John vi. 57.

"Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." John xiv. 10.

In this Jesus Christ is a pattern for mankind to follow; each person consisting of body, mind and spirit, with the spirit in close communion with its Creator, in perfect love and obedience to Him through faith in Christ as the Son of God.

The paradox of the nature of Christ is symbolized in the prophecies of Daniel and the Revelation.

"I saw in the night visions, and, behold, one like the *Son of Man* came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him.

"And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. vii. 13-14.

This vision is the origin of Christ's use of the words, Son of Man. As this vision symbolizes the divine will of God giving to the Son of Man an everlasting, world-wide dominion and glory, the term Son of Man, is therefore not an expression of inferiority of His Person, but an expression symbolizing in itself the experience of our Lord in taking to Himself our nature, for our redemption and instruction, as the basis of His eternal kingdom. This subject of His kingdom will be found very closely interwoven with His teaching as we advance.

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the *Son of Man*, clothed in a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters.

"And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength.

" And when I saw Him, I fell at His feet as dead.

" And He laid His right hand upon me, saying, unto me, Fear not ; I am the first and the last ; I am He that liveth and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of hell and of death." Rev. i. 10-18.

" And I looked, and behold a white cloud, and upon the cloud sat one like unto the *Son of Man*, having on His head a golden crown, and in His hand a sharp sickle.

" And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap ; for the time is come for Thee to reap ; for the harvest of the earth is ripe.

" And He that sat on the cloud thrust in His sickle on the earth ; and the earth was reaped." Rev. xiv. 14-16.

Up to the present we have only the statements from outside sources and from Christ Himself that He is Son of God and Son of Man, and although God caused a voice to be heard, saying, " This is My beloved Son, in whom I am well pleased ; hear ye Him " (Matt. xvii. 5), there are many sceptics.

It is to such persons as these, as to the Jews, that Christ addresses this remark, " If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works ; that ye may know, and believe, that the Father is in Me, and I in Him ". John x. 37-38.

And again, " Then came the Jews round about Him, and said unto Him, How long dost Thou make us to doubt ? If Thou be the Christ tell us plainly. Jesus answered them, I told you, and ye believed not : the works that I do in My Father's name, they bear witness of Me. But ye believe not, because ye are not My sheep as I said unto you." John x. 24-26.

Even John the Baptist, who had so confidently asserted, " Behold ! the Lamb of God which taketh away the sin of the world. This is He of whom I said, After me cometh a man which is preferred before me ; for He was before me. And I knew Him not : but that He should be made manifest to Israel, therefore am I come baptizing with water." John i. 29-31. Even this John sent to Christ from prison by two of his disciples to ask, " Art Thou He that should come, or do we look for another ? "

Jesus answered and said unto them, Go and shew John again those things which ye do hear and see : the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, *and the poor have the gospel preached unto them.*" Matt. xi. 3-5.

The last phrase is always the mark of true Israel and the

servant of God. The other works manifested the divine will working through the channel of the perfect love, faith and obedience of the Son, as it is written, "Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me; *or believe Me for the very works' sake.*" John xiv. 10-11.

The perfect unity of the will of the Father and the Son is proved by the fact that although Christ admits the fact that it is the Father which does the works, when manifesting the divine power to cleanse and heal, He addresses the sufferer thus, "I will, be thou clean."

There are many instances of the will of the Father working through Christ, but I will only quote one to illustrate its power in both the spiritual and physical spheres.

"And, behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

"And, behold, certain of the scribes said within themselves, This man blasphemeth.

"And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether it is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins (then saith He to the sick of the palsy), Arise, take up thy bed, and go unto thine house.

"And he arose, and departed to his house" (Matt. ix. 2-7).

The remainder of these works can be found in the gospels. As far as each individual is concerned, there only remains the question, Do I believe? If you do not believe the works, then there is only one thing to be said, *You are not of His sheep.* We now know who it is that came down from heaven, and with whom we must seek our redemption:—*Jesus Christ, Son of God and Son of Man.*

CHAPTER III

Our Relation with God.

"Jesus answered and said unto him, If a man love Me, he will keep My words : and My Father will love him, and We will come unto him, and make our abode with him." John xiv. 23.

WE concluded that God is a Spirit, since He has been so defined by the highest of authority, Jesus Christ. Of this Spirit He said, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth : *for the Father seeketh such to worship Him.*" John iv. 23.

We have here the first link which binds mankind to God ; for God Himself is perpetually seeking to bring men out from the darkness of spiritual death and material self seeking, into the light of eternal life and submission to His will.

Why is it that God, the Father, the Almighty, the Creator of heaven and earth, the Everlasting, deigns to be so concerned with the lives of men, His created beings ? It is said :—

"*For God so loved the world*, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16.

This explains the reason of Christ's statement, "No man can come to Me, except the Father which hath sent Me draw him : " John vi. 44. Jesus Christ, as the perfect vehicle of the Father's will in its loving search for contact with benighted mankind, to Whom mankind turns in love and trust for His selfless devotion to God's will and His blameless life, is the means by which God expresses His love for man.

We must glance for a moment at the other end of the chain, at man. We have stated that man is in essence a spirit, also with a will, and whose spirit is subject to certain changes of what we call emotion. Such states are known under such names as love, hate, fear, envy, etc., and such states of the spirit tend to decide the direction and objectives of the physical and mental energies of a man, except for the intervention of the will ; and we will also remind ourselves of the decision formerly made, that activities of the mental and physical forces, and indeed of the spiritual self, are of two kinds, constructive or creative, and receptive.

Now we are assured that man is an image or likeness of God, in these words from Genesis i. 26-27 :

"And God said, Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, . . . and over every creeping thing that creepeth upon the earth.

"So God created man in His own image, in the image of God created He him."

In this light this Person, the source of all power and life, the Everlasting, and the Almighty, has certain states of emotion as a Spirit, which we must assume and are assured by Scripture, are of the same kind, but not of the same degree as, at least some of those appertaining to man.

Now the first fact to be reckoned with in assizing the emotions of this Person in whom we have our being, is that He is possessed of fixed will and purpose, and is tireless in His activity.

"For I am the Lord, I change not." Malachi iii. 6.

"Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength." Isaiah xl. 28-29.

The second point is the nature of that will. The nature of this purpose and will, as concerns us is stated in John vi. 36-40.

"But I said unto you, That ye also have seen Me, and believe not. All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do Mine own will, but the will of Him that sent Me.

"And this is the Father's will which hath sent Me, that of all which He hath given Me, I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one that seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day."

The resemblance between man and his Creator is this: They both possess a will, that they have a receptive and constructive nature; they are both spirit, man being imprisoned in his house of clay. Now up to the present we have dealt with the constructive portion (the active, constructive will of the Father), but there remains the receptive Nature, to which we have access by prayer.

Now since prayer does not come within the area of the actual relationship between God and man, but is rather a means of that relationship to express our desires, we will put off the

discussion of it until another chapter, and will content ourselves with saying that prayer is enjoined in Scripture, and an answer to it is promised. There we must leave it for the present.

A spirit we have said is subject to changes of emotion ; this is so in man as in God, but with this difference. God, we are told, " changeth not," therefore we may expect His states of emotion to remain constant in themselves and in regard to the object which has engendered them. We will quote a few passages describing these emotions of the Almighty Spirit and the objects which engender them.

" Neither shalt thou set thee up any image ; which the Lord thy God hateth." Deut. xvi. 22.

" The Lord trieth the righteous ; but the wicked and him that loveth violence His soul hateth." Psalm xi. 5.

Hate could be defined as a state of the spirit which tends to set the mind on a course of destructive action against the object hated.

Love, on the other hand, is a state of the spirit, which sets the mind on a course of beneficent action towards the object loved. This is the pure love of the spirit.

" For God so loved the world, that He *gave* His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16.

Christ said :

" And I have declared unto them Thy name, and will declare it ; that the love wherewith Thou hast loved Me may be in them, and I in them." John xvii. 26.

John declares in his first epistle, the fourth chapter, verse 8 :

" He that loveth not, knoweth not God ; God is love."

And again verse 18 :

" There is no fear in love ; but perfect love casteth out fear."

Therefore since God is love, and He changeth not, He cannot know fear and all the baser emotions connected with it. In fact the only emotions we can associate with such a Person are perfect love, righteous hatred or indignation, loving patience, and to crown all, forgiveness, mercy and pity.

" To the Lord our God belongeth mercies and forgivenesses, though we have rebelled against Him ;" Dan. ix. 9.

" Now the God of patience and consolation grant you to be likeminded one toward another, according to Christ Jesus." Romans xv. 5.

" Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame ; He remembereth that we are dust." Psalm ciii. 13-14.

Here then are the emotions of our God ; an unchangeable state of hatred and righteous indignation towards evil ; an unchangeable state of love, mercy, forgiveness and consolation, and pity towards those who put their trust in Him. Many to-day would only see the latter qualities ; but a feeling of perfect love for good, cannot but have as its complement a perfectly righteous hatred of evil ; and hatred as we have defined it means a desire for destructive action against the object hated.

There is another quality of the emotion of love and that is it does not reach its fulness of satisfaction until the object loved is filled with a feeling of love in return. Hence, the incompleteness of the love God bears to us.

" If we love one another, God dwelleth in us, and His love is perfected in us." I. John iv. 12.

God, being love, must be loved in return, for the completeness of His person ; hence Christ's statement, " God seeketh such to worship Him."

Now we have already concluded and been instructed from Scripture that Christ and God the Father are in unity, since the will of the Father is active through the Son, owing to His love for, faith in, and perfect obedience to the Father. The Father also loveth the Son, and it is of this perfect love between the dominant Father and the obedient Son in all its completeness that Christ speaks when He says, " And I have declared unto them Thy name, and will declare it ; that the love wherewith Thou hast loved Me may be in them, and I in them."

Man is of a threefold nature. Therefore the beneficent actions of God's love have been poured out upon him in three spheres.

(1) The satisfaction of his bodily needs.

(2) The satisfaction of his mental tastes ; such as beauty of sight, sound, etc.

(3) The satisfaction and perfect peace of the spirit. " And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. iv. 7.

" Peace I leave with you, My peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John xiv. 27.

The first is of a very temporary nature ; in fact the satisfaction of physical desire, usually creates a desire for more, and by overtaxing the organs which are at once the cause of the desires and the means of satisfying them, leaves the person in a state of impotence ; which is a form of peace, if death is peace. But death is not peace ; it is only the cessation of being.

There is a higher form of peace, also temporary, which exists in the mental processes, *viz.*, satisfaction in forms of their

activity, such as may occur in science, art, music, etc., and in sharing these activities with a kindred mind. But alas ! it is a very unstable form of peace as experience shows.

The highest form of worldly peace comes from the contact of two persons with a pure spiritual love for one another. This love has been defined as a state of spirit which creates a desire of beneficent action toward the object loved. Two such spirits in mutual regard, whose greatest wish is the benefit of the other, certainly are in an atmosphere of peace ; even this is temporary, since one may be removed, or change in nature.

But the peace of God is that restfulness and satisfaction of the spirit, resulting from being in contact, through a mutual state of love, with the everlasting, all-powerful, Spirit of Love and its creative, beneficent activity. In this contact the human spirit may rest, certain that no change of any kind can disturb its serenity.

Previously we have seen that the love that is in our hearts towards Christ and God the Father, must be of the same perfect spiritual nature as that between God and Christ. It is in this fact and the triple parts of our nature, with the triple benefits that we receive from God, that many of our stumblings arise ; and God has need to chasten us. Like the rich young man we have need to give up all and follow Him ; or at least to be willing.

The love of God often arises in our hearts from a feeling of thankfulness for benefits received. After the realisation of our state of sin and our entering into the knowledge of His love for us, at first we are fully taken up with love for Him, in return for the spiritual gifts received. Coupled with this, but in the background, is a knowledge of the mental and physical benefits received. Gradually, however, at times the feeling of thankfulness for spiritual gifts becomes dim, and the love of God degenerates into a thankfulness for fleshly blessings. It is at this stage that God finds it necessary to chasten us by the removal of some of these benefits, that our love for Him may be refined and brought back to that spiritual love that was in Christ and God, and must be in us before it can fully be said of us :

" Neither pray I for these alone, but for them also which shall believe on Me through their word ; that they all may be one ; as Thou, Father, art in Me, and I in Thee, that they also may be one in us ; that the world may believe that Thou hast sent Me.

" And the glory Thou gavest Me I have given them ; that they may be one, even as We are one ; I in them, and Thou in Me, that they may be made perfect in one ; and that the

world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John xvii. 20-23.

We have noticed in Chapter II. the dual nature of Christ as the Son of God and Son of Man ; this dual nature of Christ is emphasized in the prophecies and in His parables concerning Himself. In describing God's dealings with His people they are often compared to sheep who of necessity need a Shepherd ; a few quotations will be interesting as illustrating, by this analogy, the persistent search by the Almighty for this completion of His Person, man's love towards Him.

"For He is our God ; and we are the people of His pasture, and the sheep of His hand. To-day if ye will hear His voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness." Psalm xcv. 7.

"Know ye not that the Lord He is God : it is He that hath made us, and not we ourselves ; we are His people, and the sheep of His pasture." Psalm c. 3.

"The Lord is my shepherd ; I shall not want." Psalm xxiii. 1.

"All we like sheep have gone astray ; we have turned everyone to his own way ; and the Lord hath laid on Him the iniquity of us all." Isaiah liii. 6.

"For thus saith the Lord God ; Behold, I, even I, will both search My sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered ; so will I seek out My sheep." Ezekiel xxxiv. 11-12.

Isaiah prophesies of Christ in His nature as Son of Man :—

"He was oppressed, and He was afflicted, yet He opened not His mouth : He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth" (Is. liii. 7), and of His nature as Son of God in the following terms :—

"For unto us a child is born, unto us a son is given : and the government shall be upon His shoulder : and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father (or 'Father of Time'), The Prince of Peace." Isaiah ix. 6.

But Christ in His teaching emphasizes His divine nature in this metaphor :

"I am the Good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father : and I lay down My life for the sheep.

"And other sheep I have, which are not of this fold ; them also must I bring, and they shall hear My voice ; and there shall be one fold and one Shepherd." John x. 14-16.

Also :

" My sheep hear My voice and I know them and they follow Me : and I give unto them eternal life ; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all ; and no man is able to pluck them out of My Father's hand. I and My Father are one." John x. 27-30.

This persistent search of the Father through the instrumentality of the Son, is again brought out in the following beautiful passage, with which we will close this chapter :

" I am the true Vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away : and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

" Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in Me. I am the Vine, ye are the branches : He that abideth in Me, and I in him, the same bringeth forth much fruit : for without Me ye can do nothing.

" If a man abide not in Me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned.

" If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit ; so shall ye be My disciples.

" As the Father hath loved Me, so have I loved you ; continue ye in My love. If ye keep My commandments, ye shall abide in My love ; even as I have kept My Father's commandments, and abide in His love." John xv. 1-10.

CHAPTER IV

The Commandments of our Lord.

"Enter ye in at the strait gate ; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat ; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. vii. 13.

HAVING entered the strait gate by the process we have described in Chapter I, our difficulties are not over. The passage quoted above does not hold out hopes of an easy time. Not only is the entrance gate "strait", but the way is narrow, and one might add, at times, rough. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons" (Hebrews xii. 6-7).

The children of Israel had a similar experience upon their inception as children of God, in a national sense. Moses describes their experience very vividly, thus :—

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know *what was in thine heart, whether thou wouldest keep His commandments or no.*

"And He humbled thee, and suffered thee to hunger, and fed thee with manna, . . . ; *that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.*

"Thy raiment waxed not old upon thee, neither did thy foot swell these forty years.

"Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee." Deut. viii. 2-5.

Surely a severe test of faith ; but we may notice help did not fail. It was also a severe test of love, as to whether it was of the cupboard variety or no.

Similarly much is expected of the believer in Christ. Matt. vii. 17 : "Even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

"Not every one that *saith* unto Me, *Lord, Lord*, shall enter into the kingdom of heaven; *but he that doeth the will of My Father which is in heaven.*

"Many will say to me in that day, *Lord, Lord*, have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.

"Therefore whosoever heareth these sayings of Mine, *and doeth them*, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of Mine, *and doeth them not*, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

It is important to notice here the reason for this expectation of good fruits in Christians; it is this:—As Christ, the loving Son is perfectly submissive to the will of God, so we as believers in Christ, those that "do" the sayings of Christ, are channels of the will of the all-pervading Spirit of God. Therefore, since there is one common will energising us all, the actions must of necessity be of the same kind, *viz.*, those of a beneficent nature; and since most of the actions are directed towards our fellow men, they must be helpful to mankind.

But there is another phase to the will of God.

He has declared that He hateth iniquity. That is, the Spirit of God is in a state of hatred towards iniquity, and hatred we have defined as that which engenders a desire for harm to, or destruction of, the object hated. We may be certain that the hatred of iniquity, as conceived by a righteous God extends as far as the destruction of the object hated.

In this light, it is certain that the attitude of the Christian towards evil as a force, in its personal, social, or national phases must be one of unbending hostility. "YE CANNOT SERVE GOD AND MAMMON." Matt. vi. 24.

What then are the sayings of Jesus which we must do?

The first saying of Christ, which comes to mind and which broadly differentiates between our duties, is this, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Mk. xii. 17.

The things which are Cæsar's we will discuss later ; the things which are God's we will endeavour to clarify now. The fact that strikes us is this : they are of two kinds—(1) those in the region of our personal contact with God, (2) those of our contact with our fellow men, God's creatures.

Let us start with the simpler first ; our relations with our fellow men, which will contain by far the greater amount to be "done" in this life. These contacts with our fellow men may be of three kinds : (1) . . Religious ; (2) . . Secular ; (3) . . Family.

And we will proceed to deal with them in order.

Obviously there is no clear cut line between religious and secular, but whatever the "works" *there is one great fact to be remembered* as given by St. Paul in Galatians ii. 16 : "Knowing nevertheless that a man is not justified by the works of the law, save only through faith in Christ Jesus" (*Alford*). Rather are the works tangible evidence or fruit of the spiritual life within.

But there is also one great redeeming feature about certain of these works, which, in a manner, ties the works done to God with those done to man, in one harmonious whole.

It is thus expressed by our Lord Jesus Christ, "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory : and before Him shall be gathered all nations : and He shall separate them one from another, as a shepherd divideth his sheep from the goats ; and he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world : for I was an hungered, and ye gave Me meat : I was thirsty, and ye gave Me drink : I was a stranger, and ye took Me in : naked, and ye clothed Me : I was sick, and ye visited Me : I was in prison, and ye came unto Me.

"Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee ? or thirsty, and gave Thee drink ? When saw we Thee a stranger, and took Thee in ? or naked and clothed Thee ? or when saw we Thee sick, or in prison, and came unto Thee ?

"And the King shall answer and say unto them, *Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.*" Matt. xxv. 31-40. In this manner, do our kindnesses to our fellow men, link God, our brethren, and ourselves in one communion.

We will now return to these works, which we will take in

this order : first, Religious ; second, Secular ; third, Family. We will commence with the Religious.

The religious works towards our fellow men consist in our outward behaviour among men while seeking our intercourse with God.

Christ's method of teaching these things consisted of two means :—

- (i.) Condemnation of the behaviour in others.
- (ii.) Admonition of the correct kind of behaviour.

The condemnation of behaviour was of that practised by the official religion of the time. Christ's opinion of them is worth noting.

"Then spake Jesus to the multitude, and to His disciples, saying, The scribes and the Pharisees sit in Moses' seat : all therefore whatsoever they bid you observe, that observe and do ; *but do ye not after their works : for they say and do not.*"

"For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders ; but they themselves will not move them with one of their fingers.

"But all their works they do for to be seen of men : they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi.

"But be ye not called Rabbi ; for one is your Master, even Christ ; and all ye are brethren. And call no man your father upon the earth ; for one is your Father, which is in heaven. Neither be ye called masters : for one is your Master, even Christ. But he that is greatest among you shall be your servant." Matt. xxiii. 1-11.

There seems much in modern ecclesiasticism that contravenes this teaching.

"But woe unto you, scribes and Pharisees, hypocrites ! for ye devour widows' houses, and for a pretence make long prayer : therefore ye shall receive the greater damnation.

"Woe unto you, scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

"Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor ! Ye fools and blind : for whether is greater, the gold, or the temple that sanctifieth the gold ?

"And, whosoever shall swear by the altar, it is nothing ; but whosoever sweareth by the gift that is upon it, he is

guilty, Ye fools and blind ; for whether is the greater, the gift, or the altar that sanctifieth the gift ?

“ Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by Him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by Him that sitteth thereon.

“ Woe unto you, scribes and Pharisees, hypocrites ! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith ; these ought ye to have done, and not to leave the other undone.

“ Ye blind guides, which strain at a gnat and swallow a camel.” Matt. xxiii. 14-24.

Are we, to-day, so free from these faults of lack of faith, hypocrisy, hair-splitting, and insistence on the letter of the law, that we can afford not to examine ourselves closely as in the presence of God ? and thereby do much to close up the ranks of Christ’s Church ?

From condemnation we will turn to admonition ; and for this we can have no better pattern than Christ Himself. Let us see His mission on earth as He defined it :—

“ The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor. He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” Luke iv. 18.

This then being the outline of our relation to our fellowmen, as followers of Christ, what should be our state of mind in this mission, which is included in the injunction, “ Thou shalt love thy neighbour as thyself ” ?

“ Blessed are the merciful.”

“ Blessed are the meek.”

“ Blessed are the peacemakers.”

Our neighbour is defined for us by Christ, in His parable of the good Samaritan—one who had need of our help.

We, in helping to spread Christ’s gospel in this spirit, are in special relation to other folk.

“ Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house.

“ *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*” Matt. v. 14-16.

Yet although our “ light ”, that is our manner of life, may

not be hid, yet there are certain injunctions which warn us against too glaring a publicity.

"Take heed that ye do not your alms before men, *to be seen of them*; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, *that they may have glory of men*. Verily I say unto you, They have their reward.

"But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret; and thy Father which seeth in secret Himself shall reward thee openly.

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, *that they may be seen of men*. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. vi. 1-5. . . . "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may *appear unto men to fast*. Verily I say unto you, They have their reward.

"But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." Matt. vi. 16-18.

The approbation of God, not men, must be sought. Again, in Matt. vii. 6 we are warned to be careful with our "light", "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

In all our actions, the fruits of our relation with God, we must bear in mind the effect upon the minds of other men; this is well summed up by St. Paul in I. Corinthians viii. 4-13, in which he discusses the eating of flesh offered to idols. "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. . . . To us there is but *one God*, the Father, of whom are all things, and we in Him; and *one Lord Jesus Christ*, by whom are all things, and we by him. Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

"*But meat commendeth us not to God*; for neither, if we eat,

are we the better ; neither, if we eat not, are we the worse. *But take heed lest by any means this liberty of yours become a stumbling block to them that are weak.*

"For if any man see thee which has knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to the idols? And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." As it is so concisely put in Rom. xiii. 10 :—

"Love worketh no ill to his neighbour ; therefore love is the fulfilling of the law."

We will now consider the secular side of the attitude toward one's fellowmen.

"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath : for the wrath of men worketh not the righteousness of God.

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

"But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass : for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, *this man's religion is vain.* Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James i. 19.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them ; for this is the law and the prophets" Matt. vii. 12.

"Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment : but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council : but whosoever shall say, Thou fool, shall be in danger of hell fire." Matt. v. 21-22.

"Agree with thine adversary quickly, whiles thou art in the way with him." Matt. v. 25.

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery : but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. v. 27.

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths : but I say unto you, Swear not at all ; neither by heaven ; for it is God's throne : nor by the earth ; for it is His footstool : . . . but let your communications be, Yea, yea ; Nay, nay ; for whatsoever is more than these cometh of evil." Matt. v. 33-37.

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth : but I say unto you, That ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also.

"And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain.

"Give to him that asketh of thee, and from him that would borrow of thee turn not thou away.

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, *Love your enemies*, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ; that ye may be the children of your Father which is in heaven". Matt. v. 38-45.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye ; and, behold, a beam is in thine own eye ?

"Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. vii. 1-5.

In the light of this last injunction, it would, perhaps be as well to illumine that much vexed question of to-day ; employer and employee.

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ ; not with eye service, as men-pleasers ; but as servants of Christ, doing the will of God from the heart ; with good will doing service, as to the Lord, *and*

not to men : knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

"And, ye masters, do the same things unto them, forbearing threatening : knowing that your Master also is in heaven ; neither is there respect of persons with Him. Finally, my brethren, be strong in the Lord, and in the power of His might." Eph. vi. 5-10.

"Servants, obey in all things your masters according to the flesh ; not with eye service, as menpleasers ; but in singleness of heart, fearing God ; and whatsoever ye do, do it heartily, as to the Lord, and not unto men ; *knowing that of the Lord ye shall receive the reward of the inheritance*, for ye serve the Lord Christ." Col. iii. 22-24.

"Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and His doctrine be not blasphemed. And they that have believing masters, let them not despise them because they are brethren ; but rather do them service because they are faithful and beloved, partakers of the benefit." I. Tim. vi. 1.

"Exhort servants to be obedient unto their own masters, and to please them well in all things ; not answering again ; not purloining, but shewing all good fidelity ; that they may adorn the doctrine of God our Saviour in all things." Titus ii. 9.

"Domestics should obey their masters with all respect ; not only the benevolent and considerate, but also even the perverse. For this is pleasing, if through a consciousness of God, any one endures pain, suffering it unjustly. For what honour is it, if when you do wrong, and are punished, you bear it patiently ? If, however, when you do right, and yet suffer, you bear it patiently, this brings honour to God." I. Peter ii. 18. (*Ferrar Fenton*).

"*Masters*, give unto your servants that which is just and equal ; knowing that ye also have a Master in heaven." Col. iv. 1.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered ; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

"Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth ; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." Jas. v. 1-4.

Other Christian virtues are enumerated in I. Peter iv. 8 :
 " And above all things have fervent charity among yourselves ;
 for charity shall cover the multitude of sins.

" Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

" If any man speak, let him speak as the oracles of God ; if any man minister let him do it as of the ability which God giveth ".

" He that giveth, let him do it with simplicity ; he that ruleth, with diligence ; he that sheweth mercy, with cheerfulness. . . . not slothful in business. . . . Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Rom. xii. 8.

" Wherefore putting away lying, speak every man truth with his neighbour : . . . let him that stole steal no more ; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

" Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. iv. 25-29.

Finally :—" Neither did we eat any man's bread for nought ; but wrought with labour and travail night and day, that we might not be chargeable to any of you." II. Thess. iii. 8.

There are secular relations which concern the governing powers ; these we will treat of in Chapter VI, and will now turn to the foundation of all human secular life and relationships :—the family.

This is the basis of the relation of man and woman, the child, and all human organizations to that of an empire.

The institution of marriage is an arrangement into which a man and woman enter, and should be for the raising of a family to the glory of God and the mutual help one of another, in all its spheres, spiritual, mental and physical.

It must be remembered that the institution of marriage as defined in the Bible is according to Divine rule : and is for *persons who declare to accept that Divine rule and the Divine help to obey that rule.*

Then for a Christian there is only one ideal of marriage, that defined in the Bible. What is it ?

In the first place it is limited to this world.

" For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Matt. xxii. 30.

In Genesis we have this declaration :—" And the Lord God said, It is not good that the man should be alone ; I will make

an help meet for him. . . . Therefore shall a man leave his father and mother, and shall cleave unto his wife ; and they shall be one flesh." Gen. ii. 18-24.

Jesus Christ gave His ruling upon this subject thus :—

" The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause ?

" And He answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife ; and they twain shall be one flesh.

" Wherefore they are no more twain but one flesh. *What therefore God hath joined together, let not man put asunder.*

" They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away ?

" He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives : but from the beginning it was not so.

" And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery : and whoso marrieth her which is put away *doth commit adultery.*" Matt. xix. 3-9.

Paul stresses this status in Rom. vii. 2. " For the woman which hath an husband is bound by the law to her husband so long as he liveth ; but if the husband be dead, she is loosed from the law of her husband."

Again in I. Cor. vii. 10 : " And unto the married I command, yet not I, *but the Lord*, Let not the wife depart from her husband : but and if she depart, let her remain unmarried, or be reconciled to her husband : and let not the husband put away his wife."

The relation of husband and wife is given in Eph. v. 22 : " Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church ; and He is the Saviour of the body.

" Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it ; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church ; not having spot, or wrinkle, or any such thing ; but that it should be holy and without blemish.

" So ought men to love their wives as their own bodies.

He that loveth his wife loveth himself. For no man yet hated his own flesh ; but nourisheth and cherisheth it, even as the Lord the Church."

Where there is the right state of Christian love and duty between man and wife there should be no difficulty in working the above partnership ; each seeking the benefit of the other.

But it sometimes happens that one of the partners in the marriage bond is an unbeliever whilst the other is or has become a Christian. What is the course of duty then ?

" But to the rest speak I, not the Lord : If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

" For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband ; else were your children unclean ; but now they are holy.*

" But if the unbelieving depart let him depart . . . For what knowest thou, O wife, whether thou shalt save thy husband ? or how knowest thou, O man, whether thou shalt save thy wife ? " I. Cor. vii. 12-16.

" Likewise, ye wives, be in subjection to your own husbands ; that, if any obey not the word, they also may without the word be won by the conversation of the wives ; while they behold your chaste conversation coupled with fear.

" Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel ; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. . . .

" Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life ; that your prayers be not hindered." I. Peter iii. 1.

We have stated that Christian marriage is an indissoluble union, between a man and a woman, for the raising of children to the glory of God. The Christian ideal of this is expressed in Psalms cxxvii. and cxxviii.

" Lo, children are an heritage of the Lord : and the fruit of the womb is His reward. . . . Happy is the man that hath his quiver full of them." Ps. cxxvii. 3-5.

" Thy wife shall be as a fruitful vine by the sides of thine

* *Note.*—This inclusion of the children as " holy," or " separate," would emphasize the conclusion of Part I., that the Gentiles were brought into the Israel constitution by becoming members of true Israel—the Church of Christ—the holy nation and peculiar people of I. Peter ii. 9. But this does not abolish the necessity of spiritual rebirth for those children, since Christ insisted upon it in members of racial Israel.

house : thy children like olive plants around thy table. Behold, that thus shall the man be blessed that feareth the Lord." Ps. cxxviii. 3-4.

The relation of parents and children is expressed thus :—

"Children, obey your parents in the Lord : for this is right. Honour thy father and mother ; which is the first commandment with promise ; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord." Eph. vi. 1-4.

"But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents ; for that is good and acceptable before God."

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence." Heb. xii. 9.

"The rod and reproof give wisdom ; but a child left to himself bringeth his mother to shame." Prov. xxix. 15.

"Correct thy son, and he shall give thee rest ; yea, he shall give delight unto thy soul." Prov. xxix. 17.

"Children's children are the crown of old men ; and the glory of children are their fathers." Prov. xvii. 6.

"Thou shalt rise up before the hoary head, and honour the face of the old man." Lev. xix. 32.

The Christian ideal of the family—the most important social unit—is of respected and honoured age ; faithful, loving spouses, who are loving and just parents, correcting and guiding their offspring into the true way of life :—obedience to and love of God.

Whether such a duty is worth bartering for pleasure seeking, the reader must judge for himself ; but, certainly, God places children first.

This brings us to the consideration of their maintenance which is part of that Divine help we mentioned at the beginning of this summary of Christian marriage. This Divine help is part of those things which constitute our personal relation with God ; for our personal relation with God is in two spheres (a) material, (b) spiritual.

We will then seek God's guidance as to this help, in material things afforded by Him ; it must, however, be clearly understood that this help is only guaranteed to those who obey Him ; the first rule is this :—

"Seek ye first the kingdom of God, and His righteousness ; and all these things will be added unto you."

If our whole aim is to seek the glory of God, then God guarantees our physical *necessities*.

"Therefore I say unto you, Take no thought for your life,

what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

"Behold the fowls of the air: for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

"Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

"Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" Matt. vi. 25-31.

"Ask, and it shall be given you . . . ; for every one that asketh receiveth; . . . Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Matt. vii. 7-11.

And as to our manner of asking?

"But when ye pray use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him.

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.

"Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen." Matt. vi. 7-13.

It will be noticed that our material requests are to be very brief; our chief request should be spiritual, that God's will may be done, and that we may be kept in the right state to do it. Which introduces us to the most intimate side of our relation with God:—the spiritual.

Before we investigate this spiritual relationship, we must notice first that in the provision of these earthly needs, striving, acquisition, cheating, competition, etc., is not mentioned; the only provisos are obedience and faith. How much of modern stress and strain could be here eliminated!

Our spiritual relation with God falls naturally into two divisions :—

- (1) Our personal relation with Him.
- (2) Our relation to the sacraments imposed by Him, and with fellow members of His body the Church.

We will commence with the first.

Our relation to God is of the simplest ; it is faith, love, obedience ; where there is love, faith and obedience are more easily rendered, especially when we remember that our love to Him is but a dim reflection of the love which He continuously pours out upon us.

The love that we must bear Him is summed up in this manner : “ Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.” Matt. xxii. 37-38.

His communications to us are not often of the spectacular order, but, as in the case of Elijah, “ The Lord was not in the wind : and after the wind an earthquake ; but the Lord was not in the earthquake : and after the earthquake a fire ; but the Lord was not in the fire : and after the fire a *still small voice*. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave.” I. Kings xix. 11-13.

The still small voice of duty and conscience is often our surest guide.

Our Lord Jesus Christ, in His sermon on the mount, summarizes this intimate personal Fatherhood of our God.

“ Blessed are the poor (gentle) in spirit ; for theirs is the kingdom of heaven.

“ Blessed are they that mourn : for they shall be comforted

“ Blessed are they that do hunger and thirst after righteousness for they shall be filled.

“ Blessed are the merciful : for they shall obtain mercy.

“ Blessed are the pure in heart ; for they shall see God.

“ Blessed are the peacemakers ; for they shall be called the children of God.” Matt. v. 3-9.

“ No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” Matt. vi. 24.

“ And if thy right eye offend thee, pluck it out, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

“ And if thy right hand offend thee, cut it off, and cast it

from thee ; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Matt. v. 29-30.

Our love of God must be whole-hearted ; our seeking of this relation with God must be whole-hearted. " Blessed are they which do hunger and thirst after righteousness ; for they shall be filled."

" Seek and ye shall find ; knock and it shall be opened unto you ; for everyone that asketh receiveth, and he that seeketh findeth ; and to him that knocketh it shall be opened." Matt. vii. 7.

But, remember, God cannot share your loyalty with another.

" God is a Spirit : and they that worship Him must worship Him in spirit and in truth." John iv. 24.

It is the pure in heart that see God ; " But those things which proceed out of the mouth come forth from the heart ; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies : these are the things which defile a man : but to eat with unwashen hands defileth not a man." Matt. xv. 18.

To approach God in spirit and in truth infers also that our spirit is not at cross purposes with our fellow men ; as Christ instructs us :—

" Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee ; leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift." Matt. v. 23-24.

These last passages emphasize the spiritual nature of the worship of God, and the emptiness of ceremonial ; but, nevertheless, God, through His Son Jesus Christ, did, for His followers, institute two sacraments or ceremonials with spiritual meaning. They are :—

(1) Baptism.

(2) The Lord's supper.

Baptism was practised by John the Baptist, before our Lord's mission, and was perhaps practised before John's time ; its necessity for Christians is evidenced in Christ's reply to John's answer when requested to baptize Christ :—

" But John forbade Him, saying, I have need to be baptized of Thee and comest Thou to me ?

" And Jesus answering said unto him, Suffer it to be so now : for thus it becometh us to fulfil all righteousness." Matt. iii. 14.

And in this last command to His disciples :

" All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of

the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 18-19.

The nature of baptism by water is discussed in "The Relation of Israel to the Church," and will not be entered upon here except to state:—

- (a) That it implies a public confession of belief in Christ.
- (b) That it is by immersion.
- (c) That it should be performed at an age when such belief is understood and confessed.

We are also assured that Jesus Christ baptizes with the Holy Spirit; the teaching of the Scriptures in this matter will be found in Chapter V.

The sacrament of the Lord's supper was ordained by Christ's words "This do in remembrance of Me." This will be explained in Chapter VII., but we will quote some instructions as to its observance.

(a) "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread." I. Cor. x. 16-17.

"Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." I. Cor. x. 21.

"Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." I. Cor. v. 8.

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

"But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." I. Cor. xi. 26-29.

In this as in other approaches to God, it must be done with a pure mind and spirit; in love and repentance.

There is yet another form, the observance of which is taught, which although not of the nature of a ceremony, is yet an integral part of the whole Israel system, Mosaic and Christian, *i.e.*, the placing apart of one day in seven as God's day.

Since there is much misunderstanding on this subject, it will be of advantage to examine it carefully.

In the first place, as explained in "The Relation of Israel to the Church," the Church of Christ is true Israel of the New Covenant, as the Mosaic era contained true Israel of the Old

Covenant. They are one continuous witness for God, Christianity being the blossoming and fruit of the Israel tree.

Jesus Christ, the focus of old and new Israel, declared :—

“Think not I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil.” Matt. v. 17.

What then is the teaching of the law and the prophets regarding the Sabbath?

“Speak thou also unto the children of Israel, saying, Verily My sabbaths ye shall keep ; for it is a sign between Me and you throughout your generations ; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore ; for it is holy unto you : everyone that defileth it shall surely be put to death : for whosoever doeth any work therein, that soul shall be cut off from among his people.

“Six days may work be done ; but in the seventh is the sabbath of rest, holy to the Lord : whosoever doeth any work in the sabbath day, he shall surely be put to death.

“Wherefore the children of Israel shall keep the sabbath to observe the sabbath throughout their generations, for a *perpetual* covenant. It is a sign between Me and the children of Israel *for ever*.” Ex. xxxi. 13.

“Six days shall work be done : but the seventh day is the sabbath of rest, an holy convocation. Ye shall do no work therein.” Lev. xxiii. 3.

“If thou turn away thy foot from the sabbath, from doing thy pleasure on My holy day ; and call the sabbath a delight, the holy of the Lord, honourable ; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words : then shalt thou delight thyself in the Lord ; and I will cause thee to ride upon the high places of the earth.” Isaiah lviii. 13-14.

The Sabbath, as can be seen, was of benefit spiritually and physically for man ; it rested his body and gave him opportunity for spiritual communion with God.

What was the attitude of our Lord to this? He found that over-emphasis had been laid upon the letter of the law and many petty restrictions had crept in ; He declared, “The sabbath was made for man, and not man for the sabbath : therefore the Son of man is Lord also of the sabbath.” Mk. ii. 27-28.

We can see from its benefits of rest, spiritual communion, and spiritual witness, that it indeed did minister to the greatest needs of man, as opposed to the daily routine of toil, business and pleasure. Christ came to fulfil the law ; “love is the fulfilling of the law” ; if we love God, we shall certainly take

pleasure in keeping His commands and His day will not lack interest.

There are two points of emphasis with regard to the keeping of the Lord's Day, (1) Our behaviour on such a day must not be such as to cause our weak brother to fall : (2) We must not cause unnecessary work for others.

* It has been emphasized previously that believers in Jesus Christ form one body, the Church of Christ ; only Christ Himself knows the bounds of that Church. Nevertheless there is contact between His disciples, and this contact needs a certain amount of organization and order for the continuance of His work ; but let us here remind ourselves—not too much. The matter of organization and direction is not so important as other matters ; but since it is a necessary institution, it will be as well to consult Biblical teaching on this subject.

First and most important of all, Jesus Christ is Head of the Church ; therefore since the Church is universal, is one body, and exists in the spiritual and material worlds, there can be no other head, even of an attempted human sub-division of the Church—whether he be Pope, king, or any one else ; such a title is blasphemy, since Christ is of the Divine nature. Since Christ is the Head and the rest of the Church is one body, all in that body, whether in the spiritual or material worlds, are equal brethren in God's sight ; the members may have different functions, but all are equally important, as witness the rebuff of the angel to John (Rev. xix. 10 ; xxii. 8-9).

"I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not : for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God." Rev. xxii. 8-9.

The functions of the different members are brought out by St. Paul :

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.

"But the manifestation of the Spirit is given to *every man* to profit withal. For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ; to another faith by the same Spirit ; to another the gifts of healing by the same Spirit ; to another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another divers kinds of tongues ; to another the interpre-

* See "The Relation of Israel to the Church."

tation of tongues : but all these worketh that one and self-same Spirit, dividing to every man severally as He will.

“ For as the body is one, and hath many members, and all the members of that one body, being many, are one body : so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit. For the body is not one member, but many.

“ If the foot shall say, Because I am not the hand, I am not of the body ; is it therefore not of the body ? And if the ear shall say, Because I am not the eye, I am not of the body ; is it therefore not of the body ?

“ If the whole body were an eye, where the hearing ? If the whole were hearing, where were the smelling ? But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body ?

“ But now are they many members yet but one body. And the eye cannot say unto the hand, I have no need of thee : nor again the head to the feet, I have no need of you.

“ Nay, *much more those members of the body, which seem to be more feeble, are necessary* ; and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour ; and our uncomely parts have more abundant comeliness.

“ For our comely parts have no need : but God hath tempered the body together, having given more abundant honour to that part which lacked : *that there should be no schism in the body ; but that the members should have the same care one for another.*

“ And whether one member suffer, all the members suffer with it ; or one member be honoured, all the members rejoice with it.

“ Now ye are the body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

“ Are all apostles ? are all prophets ? are all teachers ? are all workers of miracles ? have all the gifts of healings ? do all speak with tongues ? do all interpret ? But covet earnestly the best gifts ; and yet shew I unto you a more excellent way.

“ Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge ; and though I

have all faith, so that I could remove mountains, and have not charity, *I am nothing.*" I. Cor. xii. 4 ; xiii. 2.

Charity or love is the unifying bond of the Church. To-day there are still differences of administration, and this need make but little difference, so long as love binds all, and we are all allowed to be partakers of that one Bread together ; but there is one distinction that does not seem to be emphasized in Scripture—that between " clergy " and " laity "—which appears rather stressed to-day.

" The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed : feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

" Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility ; for God resisteth the proud and giveth grace to the humble." I. Peter v. 1-5.

" This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach ; not given to wine, no striker, not greedy of filthy lucre ; but patient, not a brawler, not covetous ; one that ruleth well his own house, having his children in subjection with all gravity (for if a man know not how to rule his own house, how shall he take care of the Church of God ?) ; not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

" Moreover he must have a good report of them which are without ; lest he fall into reproach and the snare of the devil.

" Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre ; holding the mystery of the faith in a pure conscience. And let these also first be proved ; then let them use the office of a deacon, being found blameless.

" Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well." I. Tim. iii. 1-12.

" Who goeth a warfare anytime at his own charges ? Who planteth a vineyard, and eateth not of the fruit thereof ? or who feedeth a flock, and eateth not of the milk of the flock ? Say I these things as a man ? or saith not the law the same also.

"For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith He it altogether for our sakes? For our sakes, no doubt, this is written; that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things." I. Cor. ix. 7-15.

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy and not with grief:" Heb. xiii. 17.

This obedience is qualified, of course, by the attitude of the one who rules to the commandments of God; the ruling must be done as by one who is a servant to his brethren. Money should be the last consideration. Indeed, it were much better, as did Paul, to waive this right and take the oversight of God's flock for love of Him who died for us. And lastly:

"Let us hold fast the profession of our faith without wavering (for He is faithful that promised); and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. x. 23.

In this matter of the assembling of ourselves together, Paul gives it as a commandment of the Lord that women are to be silent in the church:—

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they *are commanded* to be under obedience, as also saith the law. . . . If any man think himself to be a prophet or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord." I. Cor. xiv. 34-37.

See also I. Tim. ii. 11-12. And as a reminder of the equality of man in God's sight, James ii. 1-4 declares:—

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come

unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment ; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place ; and say to the poor, Stand thou there, or sit here under my footstool : are ye not then partial in yourselves, and are become judges of evil thoughts? " James ii. 1-4.

Note.—The permission to indulge in varying forms of ecclesiastical government and organization does not permit of unscriptural claims by the parts of that organization, such as the claim by some that bishops are the sole vehicle of the Holy Spirit ; some even arguing that the Church cannot exist without the bishops ! This all comes from placing man's organizations in the place of that purely spiritual body—the Church of Christ ; from emphasizing the " visible " Church at the expense of the true, spiritual, invisible body of Christ. As a matter of fact there is not any such thing as a visible Church ; the Church of Christ consists of human spirits in touch with the Divine Spirit, all normally invisible.

The experience of the apostles alone is enough to refute such a claim, for did not the Holy Spirit descend upon the household of Cornelius while Peter was preaching to them, much to Peter's surprise, and one might infer to the annoyance of some apostles, since a meeting was held in order that Peter might give an explanation of his behaviour in preaching to them (Acts x. and xi.). They were very much inclined, as some are to-day, to limit the action of the Holy Spirit by their own legal quibbles.

CHAPTER V

The Grace and Power of God.

"Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." Zech. iv. 6.

"That your faith should not stand in the wisdom of men, but in the power of God." I. Cor. ii. 5.

"And He said unto me, My grace is sufficient for thee : for My strength is made perfect in weakness." II. Cor. xii. 9.

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WE have catalogued the rather formidable number of works which are expected from Christ's followers and the average man would be appalled at what is required to be done. He is only too aware of the insistent call of the physical desires, and the less blatant appeal of mental attractions, which are none the less destructive of the pure spiritual life and contact with our Creator. There is always beating upon his spirit, through his receptive nature, the insistent call of material things ; and the force of habit adds very strongly to this appeal.

However, we of this generation, and of the lesser ranks in Christ's army, are not alone in this state of affairs. If we turn to the seventh chapter of Romans, verse 14, we find that Paul the Apostle was strongly aware of this weakness of man, and describes it in the following words :—

"For we know that the law is spiritual : *but I am carnal*, sold under sin. For that which I do I allow not : for what I would, that do I not ; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good.

"Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh), dwelleth no good thing : for to will is present with me ; but how to perform that which is good I find not. For the good that I would I do not : but the evil which I would not that I do.

"Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man : but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

"O wretched man that I am ! who shall deliver me from the body of this death ? " Romans vii. 14-24.

Now Paul was painfully conscious that "to be carnally minded is death ; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Romans viii. 6-8.

Knowing the truth of the physical frame, he makes the following resolution and gives his experience in these matters. We will turn to II. Cor. xii. 5.

"Of such an One I will glory : yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool ; for I will say the truth : but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me.

"And He said unto me, My grace is sufficient for thee : for My strength is made perfect in weakness. Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me."

Paul then trusts not in his own strength, which is manifest weakness, but in the power of Jesus Christ to sustain him. Now we have seen that the power of Christ is the power of God working through Him. Therefore when we speak of Christ's divine power it is the power of God.

In our quest to do God's will and so enter into life, it is upon the power of God that we must rely, and not on our own feeble strength ; and since it behoves us to know that wherein we have put our trust, that we may give a reason for the faith that is in us, we will examine the nature of the evidence which Scripture gives us, with regard to God's person.

It will be useless to split hairs as to when or how this was written or by whom. What matters most is the concept of the nature of God which is presented to us, and the evidence that it is correct and is something that men can build upon in the struggle of their daily lives and in their efforts to build up an intelligent conception of the universe in which they find themselves.

Now since we are dealing, in the advent and purpose of our Lord Jesus Christ, with the declared purpose of God, as revealed in the Scriptures, it will be better if we confine the discussion to the evidence offered by the Scriptures of God's nature and purpose. Indeed, since the Bible is the only

Book, which it is claimed, is inspired of God and reveals His purpose, all evidence outside of it must be considered in the nature of theory. And the declarations of the Bible itself could be considered as pure theory but for the fact that it offers proof of its practical working. Christ, whose advent was the keystone of the purpose of God, declares, "My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." John vii. 16-17.

Paul declares that "the world by wisdom knew not God." I. Cor. i. 21. Knowledge of Him comes as He reveals Himself to those who seek to do His will entirely. We seek knowledge of such men; read Isaiah xl. 10.

"Behold the Lord God will come with a strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.

"Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance?

"Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him?

"With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and shewed to Him the way of understanding?

Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

"All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity.

"To whom then will ye liken God? or what likeness will ye compare unto Him? . . .

"Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; He maketh the judges of the earth as vanity.

"Yea, they shall not be planted; yea, they shall not be

sown ; yea, their stock shall not take root in the earth ; and He shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

"To whom then will liken Me, or shall I be equal ? saith the Holy One.

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number ; He calleth them all by names by the greatness of His might, for that He is strong in power ; not one faileth.

"Why sayest thou, O Jacob, and speakest O Israel, My way is hid from the Lord, and my judgment is passed over from my God ?

"Hast thou not known ? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary ? there is no searching of His understanding.

"He giveth power to the faint ; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall ; but they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; and they shall walk, and not faint : " Isaiah xl. 10-31.

"By His Spirit He hath garnished the heavens." Job xxvi. 13.

"Whither shall I go from Thy Spirit ? or whither shall I flee from Thy presence ? " Psalm cxxxix. 7.

"Trust ye in the Lord for ever ; for in the Lord Jehovah is everlasting strength." Isaiah xxvi. 4.

"The sacrifices of God are a broken spirit : a broken and a contrite heart Thou wilt not despise." Psalm li. 17.

"Cast me not from Thy presence ; and take not Thy Holy Spirit from me." Psalm li. 11.

Here we have a conception of an all-powerful, all-knowing, all-pervading Spirit, who is turned in love and tenderness to all that trust in Him ; their weakness being the opportunity for the display of His strength. These are the definitions of men endued with the Spirit of God, but their conception must of course be limited by the degree of closeness of contact with God, which in turn depends upon the sin of their being.

There is but one sinless One, Christ, "Who did no sin, neither was guile found in His mouth." I. Peter ii. 22. He was the only one who had perfect contact with the Father. God, who abhors sin, could not have perfect contact with a sinful creature. Herein lies the necessity of the forgiveness of sins, and of the crucifixion of the Christ.

Christ alone had that perfect contact with God which gave Him perfect knowledge. He says, "Not that any man hath seen the Father, save He which is of God, He hath seen the Father." John vi. 46.

It is to Christ then that we must turn for the perfect knowledge of God ; yet Christ says, "He that hath seen Me hath seen the Father." John xiv. 9.

Now in Christ we have the perfect form of the expression of the Father, in the outpouring of universal love upon His fallen creatures. This is the perfect expression of the Father, for God is love. This perfect universal love of God was demonstrated by this fact, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16.

Gave Him to what ? To a life of humility among men who despised and rejected Him, to the agony of the cross and the separation from the Father, to the agony of experience for One who had eternal life, even as God had it (Jn. v. 26), in being subject to physical death. Surely a stupendous proof of the all-embracing love of the Father for mankind, that changeless desire for beneficent action towards men.

And what was the aim of this beneficent action ? The forgiveness and blotting out of sin, the barrier between us and God, which makes impossible the perfect unity in mutual love between God and man, the perfection of God's love and our nature.

The reason of sin being a barrier we have hinted at before. Sin is iniquity ; God hateth iniquity ; hate engenders a desire for the destruction of the object hated ; we who are in sin, are then in danger of destruction. All are in danger for the Bible says, "For all have sinned, and come short of the glory of God." Rom. iii. 23.

But also God says, "As I live, saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live : " Ez. xxxiii. 11.

Now we have stated that faith produces action, and faith is also receptive of benefit ; productive action is born of faith in knowledge worthy of credence. Such knowledge is offered in this matter of man's sinfulness. We have seen that Christ claimed the power to forgive sin ; He also saves His people from sin. This is the evidence concerning the mission of Christ in this respect.

"And she shall bring forth a son, and thou shalt call His name Jesus ; for He shall save His people from their sins." Matt. i. 21.

“So Christ was once offered to bear the sins of many.”
Heb. ix. 28.

“Grace be to you and peace from God the Father, and from our Lord Jesus Christ ; who gave Himself for our sins, that He might deliver us from this present evil world.” Gal. i. 3-4.

“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” I. Jn. i. 9.

“Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high ;” Heb. i. 3.

These clearly depict the cleansing and purging process, which we may receive as knowledge worthy of all credence, and act upon it. This it is that makes us worthy of that union with God, which He so earnestly desires, and which in due course will be built up into the fulness of the kingdom of God on earth, as it exists in heaven ; when one will animate the whole creation.

Now although God is able and willing to forgive us our sins if we confess them, it is not expected of us that we should become lax in our efforts to keep from sin. Paul in his epistle to the Romans is very clear in this.

“That as sin hath reigned unto death, even so might grace reign through righteousness unto life eternal by Jesus Christ our Lord.

“What shall we say then ? Shall we continue in sin, that grace may abound ? God forbid. How shall we that are dead to sin, live any longer therein ? Know ye not, that so many of us as were baptised into Jesus Christ were baptised into His death ?

“Therefore we are buried with Him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection : knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.

“Now if we be dead with Christ, we believe that we shall also live with Him : knowing that Christ being raised from the dead dieth no more ; death hath no more dominion over Him. For in that He died, He died unto sin once : but in that He liveth, He liveth unto God.

“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin : but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

"For sin shall not have dominion over you : for ye are not under law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death or obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Romans v. 21 ; vi. 18.

Seeing the importance of this subject we will seek more evidence regarding it.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown ; but we an incorruptible.

"I therefore run, not as uncertainly ; so fight I, not as one that beateth the air ; but I keep under my body, and bring it into subjection ; lest that by any means, when I have preached to others, I myself should be cast away." I Cor. ix. 24-27.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for judgment and fiery indignation, which shall devour the adversaries.

"He that despised Moses' law died without mercy under two or three witnesses ; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

"For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord. And again, the Lord shall judge His people. It is a fearful thing to fall into the hands of the living God." Hebrews x. 26-31.

We have been promised that, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I. John. i. 9.

To whom are we to confess? There is a custom in some

religious bodies of confessing to a "priest" who is addressed as "Father," and often has a title, "Father in God." Now Christ tells us we are to call no man "Father" in these words, "Call no man your father upon the earth; for one is your Father, which is in heaven." Matt. xxiii. 9. Since Christ never abrogated the law, "Honour thy father and thy mother", this command must only refer to relations with men outside the family.

Again Paul declares, "For there is one God, and one Mediator between God and men, the man Christ Jesus." I. Tim. ii. 5.

Christ declares, "I am the way, the truth, and the life; no man cometh unto the Father, but by Me." John xiv. 6.

This is a complete refutation of this custom, which is based upon the text, "Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James v. 16.

Whatever the word "faults" may mean, the phrase, "one to another", does not mean members of the Church to a *priest*; which term and function are quite unscriptural (as applied to any special office in the Church), since all believers in Jesus Christ are "a royal priesthood", "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." I. Peter ii. 5 and 9. (See "The Relation of Israel to the Church.")

The free, open, spiritual contact of man with God, through faith in Jesus Christ and God, as taught in the New Testament, must at all costs be maintained as the channel through which the power of Christ and of God may be upon us, in our struggle with the desires of our physical nature.

Now Paul claimed that his spiritual life and victory over sin rested upon the power of God or Christ. We will enquire into the nature and province of this power.

"But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant." Deut. viii. 18.

Here it is evident that human power is very dependent upon the attitude of divine power.

"God is my strength and power: and He maketh my way perfect." II. Sam. xxii. 33.

"For God hath power to help, and to cast down." II. Chron. xxv. 8.

"Twice have I heard this; that power belongeth unto God." Ps. lxii. 11.

Since God is a Spirit this power must be of a spiritual

nature as Micah remarks in his third chapter, eighth verse, "I am full of power by the Spirit of the Lord."

Christ, the Son of God, claims "All power is given unto Me in heaven and in earth." Matt. xxviii. 18.

Christ in His close communion with His Father and as the channel of His will, shares in the application and source of spiritual power. As God has spiritual life in Himself, and to Christ it was given to have spiritual life in Himself, they are both a source of power.

We have seen that Micah was "full of power by the Spirit of the Lord." The Spirit of the Lord is given several names in the Bible; among them are:—Spirit of God, His Spirit, My Spirit, the Seven Spirits of God, the Holy Spirit, and the Spirit. These are all Old Testament terms and shew that God was recognised to be of a spiritual nature in those times. Indeed, we are told in Gen. i. 2, "And the Spirit of God moved upon the face of the waters," at the beginning of Creation.

In the New Testament we find the Spirit still working; Christ declares, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke xi. 13.

Paul, in writing to the Thessalonians, testifies to this fact, "He therefore that despiseth, despiseth not man, but God, who hath also given unto us His Holy Spirit." I. Thess. iv. 8.

Now Christ in His instructions to His disciples says, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." John xiv. 25-26.

The disciples then underwent the following experience as described in Acts ii. 1-4.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

This caused a certain amount of excitement, inasmuch as "others mocking said, These men are full of new wine." v. 13.

"But Peter, standing up with the eleven, lifted up his voice,

and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken unto my words : for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken of by the prophet Joel ;

“ And it shall come to pass in the last days, saith God, I will pour out My Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.” Acts ii. 13-17.

The wording here proves that the Holy Spirit is known also in the New Testament as the Holy Ghost. It is of this Holy Spirit that Christ is speaking when He said to the disciples, “ But ye shall receive *power*, after that the Holy Ghost is come upon you.” Acts i. 8. This is a direct statement by Christ that spiritual power is dependent upon contact with the Spirit of God.

This is also spoken of as the “ promise of the Father ” in these words, “ And, being assembled together with them, He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said He, ye heard from Me ; for John indeed baptised with water ; but ye shall be baptised with the Holy Ghost not many days hence.” Acts i. 4-5 (R.V.)

Before we try to elucidate the relationship between the Holy Spirit and God the Father and His Son, we shall seek instances of its power and the aim and object of its working.

“ But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you . . . Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men : but the blasphemy against the Holy Ghost shall not be forgiven unto men.

“ And whosoever speaketh a word against the Son of Man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come.” Matt. xii. 28-32.

“ But Peter said, Ananias, why hath Satan filled thine heart *to lie to the Holy Ghost*, and to keep back part of the price of the land ?

“ Whiles it remained, was it not thine own ? and after it was sold, was it not in thine own power ? Why hast thou conceived this thing in thine heart ? thou hast not *lied unto men, but unto God*.

“ And Ananias hearing these words fell down, and gave up the ghost : and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him.

“ And it was about the space of three hours after, when his

wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

"Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then she fell down straightway at his feet, and yielded up the ghost." Acts v. 3-10.

From the foregoing it seems undeniable that God, the Holy Ghost, and the Spirit of the Lord are one and the same Person. Now God is a Spirit; therefore it is apparent that the Holy Spirit is part of the very nature of God Himself, and not a separate entity. Rather would it seem more reasonable to regard it in this manner.

* As a man has a spirit, mind, and body, so our Lord is an all pervading, all knowing, almighty Spirit, having mind and spirit. The will and emotions of this Being reside in the spirit, and are, as we have before stated, in a changeless state of love towards good and an equally changeless abhorrence of evil. The mind is that receptive and constructive part of the Being which receives impressions and determines on creative or destructive acts; we cannot understand the nature of these things in our own bodies; how much less in our Creator. But we do know that this all pervading Spirit is capable of making contact with the human mind and spirit, as these former examples show, and produce in them great change and power. In this light, we must regard God and the Holy Spirit as one Person, much as the spirit, mind, and body of man form one person also.

This contact of the Holy Spirit or God with man is described in I. Cor. ii. 9:—

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit which is of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things

* See note on Holy Spirit and Holy Trinity.

of the Spirit of God ; for they are foolishness unto him : neither can he know them, because they are spiritually discerned." I. Cor. ii. 9-14.

" He that is joined unto the Lord is one Spirit." I. Cor. vi. 17.

" What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God? And ye are not your own ; for ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God's." I. Cor. vi. 19-29.

Being in communion with God by love and faith we are one Spirit. What should be the effect on us of contact with that life-giving Force, for remember force is that which produces change? Change there must be. Scripture again informs us.

" Now the works of the flesh are manifest, which are these ; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like : of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God.

" But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance ; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Gal. v. 19-25.

" Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed : and that no man can say that Jesus is the Lord, but by the Holy Ghost.

" Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.

" But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ; to another faith by the same Spirit ; to another the gifts of healing by the same Spirit ; to another the working of miracles ; to another prophecy ; to another the discerning of spirits ; to another divers kind of tongues ; to another the interpretation of tongues ; but all these worketh that self-same Spirit, dividing to every man severally as He will.

" For as the body is one and hath many members, and all the members of that one body, being many, are one body : so also is Christ. For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or

free; and have all been made to drink into one Spirit." I. Cor. xii. 3-13.

Here it is very noticeable that to men the Spirit divides His gifts as He wills; but of Jesus Christ it is said, "For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hands." John iii. 34.

We found in our first Chapter that the mission of Christ was to give life; we also find that God sends His Spirit to us at Christ's request. "If ye love Me keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." John xiv. 15-18.

Here again we find Christ emphasizing His identity with the Spirit of God; and of this Spirit it is said, "The Spirit is life because of righteousness." Rom. viii. 10.

This then is the order of the reception of God's power. First, the ever seeking love of God through His Spirit and its working, guides us to believe in the person and teaching of Christ; secondly we seek to do His commandments wholeheartedly, with faith in Him, and love of Him; when to supplement our feeble efforts He will send the Holy Spirit into our hearts to give us power and life, and produce in us the necessary change which will be evident from our "fruits".

Now often in this life of faith, our weakness seems only too apparent and the help so far distant that we are apt to despair; when there seems no communication with the receptive heart of God. What is our duty then? It is given in these words, "And He spake a parable unto them to this end, that men ought always to pray and not to faint:" Luke xviii. 1.

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Matt. xxvi. 41.

"Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them and ye shall have them." Mk. xi. 24.

This last exhortation seems rather contrary to experience, but we must remember that this was addressed to those who sought to do God's will. When the disciples asked to be taught to pray, here is what the Master taught.

"When ye pray, say, Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive everyone

that is indebted to us. And lead us not into temptation ; but deliver us from evil." Luke xi. 2-4.

The only gift which is not connected with the spiritual kingdom of God in this passage is that of our daily bread ; and even this is a necessity for sustaining life on this earthly plane, where its physical manifestation takes place.

So that in practice, having submitted ourselves to God's will, all that we can logically pray for is the fulfilment of His will ; and this doubtless will be fulfilled in us if we are receptive and obedient, remembering, that God being Love, His attitude to us is one of changeless beneficent action.

"All things work together for good to them that love God, to them who are called according to His purpose." Rom. viii. 28.

Our attitude must be that of faith in God's good ruling, no matter what the apparent course of things at the time. These quotations will give us concise instruction in this matter.

"At the beginning of thy supplications the commandment came forth, and I am come to shew thee." Dan. ix. 23.

God knows our wishes in advance, He only awaits the expression of our trust and love, which prayer is, before taking the necessary action.

"Watch and pray that ye enter not into temptation." Matt. xxvi. 41.

"Is any among you afflicted ? Let him pray." Jas. v. 13.

"Be careful for nothing ; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Philipians iv. 6.

"And the prayer of faith shall save the sick, and the Lord shall raise him up, . . . The effectual fervent prayer of a righteous man availeth much." Jas v. 15-16.

Always remembering that it is sometimes the will of God to chasten.

"For if we hope for what we see not we shall receive it by patience. Therefore the Spirit supports our weakness : for we know not rightly what we should pray for ; but our own spirit itself pleads with stammering sighings ; and the Searcher of hearts sees the object of our spirit when He intercedes with God for the saints." (*Ferrar Fenton's version.*) Romans viii. 26.

There is a phrase in Romans viii. 28 (above), which, together with others, has been used to over-emphasize the separateness of the Church, and also to destroy the responsibility of the human will in the matter of the choice between good and evil. It is this, "to them who are called according to His purpose." It should, however, be remembered in connection with this,

that "many are called but few are chosen." Matt. xxii. 14.

We have pointed out before that the will of God is that all should "live".

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Ez. xxxiii. 11.

The choice lies with ourselves; always there is the insistent call of Christ, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. xi. 28-29. This is the perfect expression of the will of the Father, through the loving obedience of the Son.

"But, he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John iii. 18.

Since God is love, *i.e.*, in a changeless state of beneficent action, and He loved the world, His attitude towards mankind must always be the same. It is this, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah xlv. 22. It is the fact of evil in man, and that he often prefers it, which puts the barrier in the way of God's blessing. It is in this light that the following extracts should be read.

*"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. What shall we then say to these things? If God be for us who can be against us?" Romans viii. 29-31.

"Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." Eph. i. 5.

God has foreknowledge of the outcome of the workings of the human will and Satan's will, in opposition to His own, and with His knowledge of the human heart could foresee the

* See *Romans ix.*

(Ferrar Fenton's version of Rom. ix., on this subject, is much clearer than the A.V., as follows:—

v. 6: "The design of God has not failed; for not all those from Israel are Israel; neither all Abraham's children are heirs; but from Isaac shall your heir be called. That is, the children of his body are not the children of God; but the offspring of the promise shall be considered an heir . . . so that the recorded purpose of God should continue, not from institutions, but from His calling," *i.e.*, God's purposes are traced through true Israel, and in His choice of instruments for His purpose, we must remember that God trieth hearts and has a foreknowledge of them and their development.

course of events through which His will would be perfected, and would know those hearts which would respond to His call, and become His willing tools. Although God predestinated mankind to be brought into contact with Him through Christ, it is evident that since Jesus Christ limited His mission to the House of Israel and that God worked through His servants, as described in Romans x. 13-17 :—

“ For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things? But they have not all obeyed the gospel, For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing and hearing by the word of God,” there must be some, who came in contact with the word of God, who are, in a special sense, predestinated to be His servants; and although eventually His will must be established on all the earth, there are many who cannot hear His call for lack of preachers and many who will refuse the call. He foresaw the calamities which man, in his wilfulness, would bring upon himself, and made His plan accordingly, “ For there is one God and one mediator between God and man, the man Christ Jesus; who gave Himself a ransom *for all*, to be testified in due time.” I. Tim. ii. 6.

From previous quotations we see that in the development of God’s plan for the salvation of mankind some were specially “ predestinated ” to become His children and to have that spiritual communion with Him, which Christ in His perfect union with God, shewed forth. This was refused by the great majority of mankind, but those who did not hear of this offer are judged accordingly. (See Chapter VIII, p. 166.)

This parental relationship is expressed in other forms.

“ For as many as are led by the Spirit of God, they are the sons of God.” Romans viii. 14.

“ But as many as received Him, to them gave He power to become the sons of God.” John i. 12.

“ The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.” Romans viii. 16-17.

Now it is clear from the foregoing that no one enters into the relationship of child to God the Father, until they have

submitted themselves to His will. Christ said to the Jews, "Ye are of your father the devil, and the lusts of your father will ye do." John viii. 44. Therefore to speak of an universal Fatherhood of God to man is out of the question ; likewise the universal brotherhood of man is out of the question, until such times as all have submitted themselves to the will of God. Until submission to God's will has taken place, God is merely the Creator ; and it is in this capacity of Creator and ever-loving God that Christ warns His disciples to copy their Father. "For He maketh His sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. v. 45.

It is true that He, "hath made of one blood all nations of men ; . . . that they should seek the Lord, if haply they might feel after Him, though He be not far from every one of us : " Acts xvii. 26-27. But the Fatherhood of God and the brotherhood of man are of the Spirit. We are Christ's brethren, but, however, we still have our duty to fellow men as neighbours, of which it is said, "Thou shalt love . . . thy neighbour as thyself."

In returning once more to this power of God which makes us His sons and enables us to live as His sons if we seek for it, Christ speaks of it under another metaphor, He says :

"But My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world.

"Then said they unto Him, Lord, evermore give us this bread.

"And Jesus said unto them, I am the bread of Life ; he that cometh to Me shall never hunger ; and he that believeth on Me, shall never thirst." John vi. 32-35.

CHAPTER VI

Earthly Government.

"Render therefore unto Cæsar the things which are Cæsar's." Matt. xxii. 21.

"The scribes and Pharisees sit in Moses seat : all therefore whatsoever they bid you observe, that observe and do ;" Matt. xxiii. 2-3.

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WE have seen the works which the Christian is expected to try to avoid and to accomplish in his manner of life ; we have also seen the gifts and fruits of the Spirit as compared with the sin and evil produced by following the life of the flesh. These are personal matters that can be experienced by all mankind.

But man is a social being and this division between good and evil is not confined to his personal experience but is carried on into all his social contacts and organizations. Christ's rule for these social or national contacts is summarized in his remark "Render therefore unto Cæsar the things which are Cæsar's ; and unto God the things that are God's." Matt. xxii. 21.

Paul in his epistle to the Romans considers this question in this manner :

"Let every soul be subject unto the higher powers. For there is no power but of God : the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God : and they that resist shall receive to themselves damnation.

"For rulers are not a terror to good works, but to evil. Wilt thou then not be afraid of the power ? Do that which is good, and thou shalt have praise of the same : for he is a minister of God to thee for good.

"But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

"For for this cause pay ye tribute also : for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues : tribute to whom tribute is due :

custom to whom custom ; fear to whom fear ; honour to whom honour. Owe no man anything, but to love one another ; for he that loveth another hath fulfilled the law." Romans xiii. 1-8.

This appears to be no revolutionary doctrine and is rather averse to our idea of things. Again the acceptance of the existing conditions is emphasized in another light in I. Corinthians vii. 20. Speaking of slaves and freemen Paul said : " Let every man abide in the same calling wherein he was called. Art thou called being a servant ? Care not for it ; but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman : likewise also he that is called, being free, is Christ's servant. Ye are bought with a price ; be not ye the servants of men. Brethren let every man, wherein he is called, *therein abide with God.*"

This last quotation seems quite contradictory to this exhortation from Isaiah lviii. 6-7.

" Is not this the feast that I have chosen ? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke ?

" Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house ? when thou seest the naked, that thou cover him ; and that thou hide not thyself from thine own flesh ? "

Christ, although He unreservedly condemns the Pharisees, as we have previously seen, and although He came to replace the Mosaic Covenant by the New Covenant of which He was the Mediator, affirms the authority of the Pharisees during His earthly life, in the following words :—

" The scribes and Pharisees sit in Moses' seat : all therefore whatsoever they bid you observe, that observe and *do* ; *but do ye not after their works* : for they say and do not." Matt. xxiii. 2-3.

Paul when inciting obedience to the civil governor of the Roman Empire, also stresses the manner of life and works of the Christian which, if the governor is just and good, will cause no friction between the two. If the governor encroaches on the prerogatives of God, of course there is only one form of loyalty—that unto God.

In Christ's teaching, however, obedience to two forms of human authority is enjoined.

(a) To the laws of the Roman Empire.

(b) To the authority of the Pharisees.

Here is enshrined in very few words the scope of a conflict thousands of years in duration and earth-wide in extent. It is

the conflict between Israel as the witness and servant of God, and the Gentile powers, who had no knowledge of God, and were known to Israel as the "UNCIRCUMCISION".

The war in reality is between God and Satan. Paul describes it very vividly in Ephesians vi. 10-12 :—

"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand"

In "The Relation of Israel to the Church," the civil organization is shown as manifesting the spiritual light or religious life within it ; in the case of Israel, when the true light of God was strong within her, her national activities manifested to the world, the blessings of divine rule.

So it is with those nations, who have no knowledge of the true worship of God ; their national activities reflect the spiritual light within them ; and their light is darkness.

But we find Christ, Messiah and glory of Israel, who was also to become the spiritual light to the Gentiles, endorsing the dominion of the Gentile power, Rome, over the Jews, who were the official witness of God at that time ; for many of Israel, whether of the ten tribes or the House of Judah had become "broken-off" branches of the Israel tree as Paul describes it in Romans xi. 16-25.

"And if the root be holy, so are the branches. And if some of the branches be broken off"

If Christ, therefore, as Son of God and Son of man supports the claim to dominion of the Roman Empire we may be certain that there is some very good reason for it ; and that also there is every probability of that reason being valid, for at least the early portion of the history of the Church of Christ. This would explain Paul's injunction to the Christian to obey the civil powers of the time ; and let it be noticed, Paul says of these powers, "For there is no power but of God". Therefore the subordination of the Israel witness (the Church) to the Roman Empire was allowed by God.

Now we have attempted to prove, in Part I., that the Church of Christ is the continuation and expansion of the "true Israel" of the Mosaic dispensation ; therefore the Church, as true Israel, would be subject to the same limitations as were imposed on Israel of the old covenant, until such times as God,

in His mercy and knowledge, saw that it was fit to remove these limitations.

Our Lord gave a hint as to the period of dominion of these powers over Israel when He said, "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24.

We attempted to elucidate this question in Part I. and came to the following conclusions :—

- (a) That Israel was to be punished and deprived of worldly power (because of her sins) for seven times, leaving only the spiritual witness of true Israel.
- (b) That power and dominion was given to the Gentile succession of empires for seven times.
- (c) That Rome in its various forms was the last of the Gentile succession.
- (d) That seven times = 2,520 years, and terminated in these present times.

We can then see, from the forementioned facts, that the time from Christ until at least these days, is a period in which the will of man in its opposition to the Divine will, is given its way ; and evil forces, we may be sure, in flattering human vanity, and encouraging its evil passions, will see to it that not a great amount of good results.

But the human will, as expressed in civil power and government, is not the only expression of the human will ; it has even invaded and insidiously poisoned large ecclesiastical bodies, which call themselves the Church of Christ. The Church of Christ is the true spiritual kingdom of God and that spiritual light which should illumine the laws of the material and national organizations of man on earth, bringing them within the Israel constitution.

In the light of these facts how clear is the meaning of Christ when He says "My kingdom is not of this world ; if My kingdom were of this world, then would My servants *fight*, that I should not be delivered to the Jews ; but now is My kingdom not from hence." John xviii. 36.

We have mentioned the fact that some ecclesiastical bodies are to a great extent exercising the human will more than the will of God. It will be profitable to look into this matter.

The outstanding example of these organizations is that of the Roman Papacy ; in foretelling the future of this organization, the symbolism of the Revelation describes it in this manner :—

"Let him that hath understanding count the number of the beast : for it is the number of a *man* ; and his number is six hundred three score and six." Rev. 13. 18.*

* See Part III.

This number clearly marks Rome as the beast spoken of in prophecy ; while her man-made laws produce the following deviations from the true Israel of Christ.

- (a) The Bible contains all that is necessary to salvation ; Rome adds to, subtracts from and distorts its teaching.
- (b) Salvation is obtained by belief in Christ ; but the Roman Church adds ceremonial, the agency of the priest, the use of a dead language, incense, " holy " water, etc.
- (c) Salvation is declared free in the Bible ; yet in the Roman Church fees must be paid for masses, indulgences, prayers for the dead, etc.
- (d) The Bible declares that Christ is the only Mediator between God and man ; but Rome declares there are many.
- (e) The Bible forbids the use of images ; Rome makes full use of them.
- (f) Christ taught that He was present in spirit (Matt. xviii. 20). Rome claims He is only present when the priest " transforms " the wafer, at mass, into the body of Christ.

In fact Rome in her ceremonial and organization is only a continuation of the old Gentile, pagan, Roman system under other names. There is very little of true Christianity in it ; such has been the work of man's will on Christ's Church.

There are other ecclesiastical systems and sects that suffer to a lesser degree from this influence of man's mind. How careful we need be that we put no obstacle in the way of the free working of God's spirit, by our own, man-made ideas !

However, it seems that we may be filled with hope,* for according to the historical interpretation of prophecy we are entering the period of time which completes her destruction. Only then will Christ's millennial kingdom on earth come into its fulness and power ; the national organizations of which are to be established around that true Israel of Christ, His true Church, which as we have seen is mostly to be found in the Israel race, at present ; when God's will through Christ, will reign supreme on earth.

How blind, too, were that portion of Israel, who hung Him, their Redeemer, upon the cross, and said " His blood be on us and on our children." Matt. xxvii. 25. How much evil has the will of man wrought ! Almost two thousand years of suffering for Israel and Gentile alike. How careful should we be, that in perpetuating the customs of churches, we are not continuing the inventions of man !

We have seen that during the period of the ascendancy of the Gentile powers, true Israel, the Church, had to submit to

* See Part III.

the laws of Cæsar, who had taken the management of secular affairs out of the hands of the leaders of Israel, in this instance the Pharisees, who sat in the seat of Moses.

But, Israel, as the earthly manifestation of the kingdom of heaven, does not remain in the Church form for ever. The kingdom, *i.e.*, its earthly national manifestation, is to be restored to Israel, and this kingdom is to grow until it fills the whole world. Here is seen the necessity of the Gentile coming into Israel through Christ.

The earthly manifestation of God's kingdom, as would be seen through the eyes of a powerful, autocratic statesmen such as Nebuchadnezzar, is described in Daniel ii. 44. :—

“ And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

But we are also given a glimpse of the source of this earthly dominion, which lies in the spiritual sphere.

“ I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him ; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. . . . But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.” Dan. vii. 13-18.

Now we have seen that although Christ enjoined obedience to the Pharisees, as those who sat in Moses' seat, He also declared to them :—

“ The kingdom shall be taken from you and given to a nation bringing forth the fruits thereof.” Matt. xxi. 43. This sentence emphasizes the fact that the kingdom is in essence spiritual since that nation must bring forth the fruits.

In Part I. we traced the probability of racial Israel being found in the Anglo-Saxon race, with its light the true Israel of the Protestant churches, however dimly that light may burn at times. And it will be interesting to examine the functions which Moses exercised from the eminence of that seat. It will be necessary to note that the actual functions of that seat, during the time that Israel was an independent nation and exercised the secular rights of such a state, were given to the House of David, which was to endure for ever.

“ I have made a covenant with My chosen, I have sworn

unto David My servant, thy seed will I establish for ever and build up thy throne to all generations." Psalm lxxxix. 3.

The probability of the British Royal House being of that line we have stated in "The Relation of Israel to the Church."

What then were the functions ascribed to Moses?

In the first place the law, both secular and spiritual was delivered to Moses. Secondly the priesthood was under his authority, and as long as he did not break the laws given by God, the actual leadership of the nation was vested in him. This leadership was dominant in two spheres, secular and ecclesiastical, and was, as we have stated previously, transferred to the house of David; the two functions were separated at the death of Solomon, the kingdom, *i.e.*, the greater part of the material organization, was taken from the House of David and made into a separate kingdom, the House of Israel. The House of David continued to have control of the centre of the worship of God, the temple at Jerusalem, until the reign of Zedekiah when it was taken away, to be exercised under various rulers until "He comes whose right it is," *i.e.*, our Lord, Jesus Christ (see Chapter III. of Part III.), from the time of whose advent the priesthood and spiritual Lordship have been transferred to Him for ever; and this spiritual Priesthood and Lordship is the deciding factor in human affairs; not the political authority. In this spiritual Lordship He is King of Kings and Lord of Lords; true Israel being the area of His domain, which in due course will be world wide.

With regard to the secular leadership of Israel by race, often astray from its true relation to God,—its nature depends upon the strength of true Israel; for Israel by race (*i.e.*, those not in Christ) are "Not My people" or are "blinded" as the Jews. Hence, *when "true Israel"* is weak, bad political results follow. There is one particular phase of his (Moses') authority as national leader that is very much to the fore these days; this phase, equally dependent on Divine help as any other, is the use of armed forces in the accomplishment of God's will.

Now, in spite of the fact that Christ told us there would be wars and rumours of wars until the establishment of His kingdom, in spite of the fact that He said He came not to bring peace but a sword, in spite of the fact that the history and prophecies concerning Israel speak of wars with the Babylonian system until the end, and also that Christ taught by parable "a strong man armed, keepeth his house", there are many who state that it is wrong to use armed force.

But armed force is a function of the national organization,

not solely of the human spirit, and can be used in God's hands not only for defence but offence. Did He not declare of the Israel nation—"Thou art *My battle ax and weapons of war*: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." Jer. li. 20.

Did he not order the destruction of Canaanitish tribes by Israel?

But notice, "The Lord saveth not with sword and spear; for the battle is the Lord's." I. Sam. xvii. 47.

Christ said, "My kingdom is not of this world; if My kingdom were of this world then would My servants *fight*, that I should not be delivered to the Jews." John xviii. 36.

This seems to imply that in earthly matters, a fight in self-defence or in defence of right is not wrong; John the Baptist did not say soldiers were wrong in being soldiers, he merely told them to be satisfied with their pay.

It must also be remembered that Cornelius, a soldier, was the first of the Gentiles to receive the Holy Spirit,—and that of the centurion, Christ said, "Verily I say unto you, I have not found so great faith, no, not in Israel." Matt. viii. 10.

True it is that Christ is Prince of peace, but that peace cannot come until all have submitted to His rule. We do not read of peace in Revelation xix. 11:—"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and *make war*. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself.

"And He was clothed with a vesture dipped in blood: and His name is called the Word of God. And the armies which were in Heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword,* that with it He should smite the nations: and He shall rule them *with a rod of iron*: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on his vesture and on his thigh a name written, 'King of Kings, and Lord of Lords.'

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."

* The Greek means an actual sword.

In this we have a picture of true Israel in an era of conquering power, at the fall of Babylon the Great, the last phase of the Gentile rule. This is brought about by the seven vials of wrath, which terminate in the seventh vial poured out in the air (Rev. xvi) ; the full symbolism of this will be discussed in Part III., but of this we may be sure, that Israel, both national and spiritual, will be there since she is God's battleaxe and weapons of war (spiritually and nationally), and the times of her subjection to the Gentile power is at an end. It was this same function of Israel that was used in the destruction of the Canaanitish nations (who were rotten with disease and sin) under the leadership of Joshua, successor to Moses. The law given to Moses from God was this :—

“ Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls ; from twenty years old and upward, all that are able to go forth to war in Israel : thou and Aaron shalt number them by their armies.” Numbers i. 2-3.

This seems very much like conscription, and these were the powers of those who sat in Moses' seat when they had secular as well as religious power.

And it was the authority of Moses' seat that Christ confirmed.

We must also remember God hateth iniquity, and that hatred is that state of the spirit which engenders a desire for the destruction of the object hated : and Israel in the national and spiritual sense is God's weapon of war. She also exists as a nation as long as sun and stars endure. (Jer. xxxi. 35-36.)

“ For the nation and kingdom that will not serve thee shall perish ; yea, those nations shall be utterly wasted.” Isaiah lx. 12.)

We should then expect to see, in this period in which the consumption and destruction of the Babylon system is taking place, the rise of a great national organization, whose spiritual light is the true Church of Christ, working through that national organization (which must also contain a large body of the Israel race), and bringing into effect the national ideals of old Israel :—

“ To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke.” Isaiah lviii. 6.

Such an organization would contain some, not servants of Christ, since it is necessary that Christ shall “ rule with a rod of iron ” until the total destruction of evil (Rev. xix. 15). As the national Israel of God contained those obedient and disobedient to God, so will the earthly manifestation of

Christ's millennial kingdom contain within it those who are not truly His servants. This is evident from the fact that at the end of the Millennial period,

"When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle ; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city ; and fire came down from God out of heaven and devoured them." Rev. xx. 7-9.

Then comes the total destruction of evil by God's judgment, and not until then did John see the " holy city " new Jerusalem, coming down from God out of heaven to earth, prepared as a bride adorned for her husband.

Do we see in the existence and political efforts of the Anglo-Saxon countries, United States of America, the British Empire and the Scandinavian group that political organization to replace the Babylonian system? Imperfect as they are at present, and tainted as they are with the Babylonian system, this imperfection is to be expected, for does not Rev. xviii. 4 declare :

"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not her plagues."

This imperfection existing, it follows that in the national organizations in Christ's kingdom, certain political changes must take place, as the true Israel within each grows in strength and purity.

CHAPTER VII

The Crucifixion.

"But that the world may know that I love the Father ; and as the Father gave me commandment, even so I do." John xiv. 31.

"Peace I leave with you, My peace I give unto you ; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father : for My Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe." John xiv. 27-29.

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WE have perceived in preceding chapters the unity of the Father and the Son, in the love of the Father for the Son and the love of the Son for the Father with its attendant, perfect submission of the Will of the Son to the Will of the Father, so that the one Will is operating through both. We have seen also that before there could be the perfection of that love in the submission of the human will to Him through His Son, there must be the cleansing of the human spirit by the forgiveness of sins ; and it is in the episode of Christ's life on earth, which we are about to consider that these two functions of His advent are brought to their fruition. Not only does it bring to fruition this perfection of the love of God and the perfection of human nature in communion with God, but it illustrates the peculiar intimacy which should exist between Christ and His disciple.

The episode I speak of is that of the last supper and crucifixion, and it was between these two events that our Lord made the statements quoted at the head of this chapter.

But before we consider these statements, we will dwell for a little while on the intimacy between Christ and the disciple. Previously we have seen the relationship compared to the Shepherd and His sheep ; then the Vine and its branches ; and again to the Bread of Life, which sustains us in our spiritual journey. Also He declares Himself to be the Light of the world, the disciples being the lesser lights ; but these metaphors bring into prominence the greatness of His personality com-

pared with ours, the dependence of our spirit upon Him, and the submission of our will to His.

But in those intimate and heart-searching moments before this great, culminating event, the Crucifixion, to which all creation moved, He, realizing their human frailty, and the trials of the world which were before them, proceeded to give full expression of His love towards them in the following words :—

“ These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.

“ This is My commandment. That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you.

“ Henceforth I call you not servants ; for the servant knoweth not what his lord doeth ; but I have called you friends ; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain : that whatsoever ye shall ask of the Father in My name, He may give it you.

“ These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

“ Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you ; if they have kept My saying, they will keep yours also.” Jn. xv. 11-20.

Here then is expressed our intimacy with Christ, “ Greater love hath no man than this, that a man lay down his life for his friends. *Ye are My friends if ye do whatsoever I command you.*” What was the need for Christ to lay down His life ? To obtain the blotting out and forgiveness of sins of His friends that the perfection of the union with God might be possible.

It was the will of His Father that this should be so, as witness the agony of His appeal in the garden of Gethsemane, “ O My Father, if it be possible, let this cup pass from Me : nevertheless not as I will, but as Thou wilt.” Matt. xxvi. 39.

God in His omniscience found it necessary that His Son should obey and trust Him even to the gates of physical death and through. This was the perfection of trust for the Lord of Life ; so it must be with us.

After all is this not consistent ? If we trust a banker, we trust him with all our money ; if we trust our partners in

family life, we trust them in all that concerns home life. How much more should we be able to trust the Creator of life with that which He has given us? The perfection of our faith is only attained when we trust Him even through the portals of death. "Be thou faithful unto death, and I will give thee a crown of life." Rev. ii. 10.

But how often will it be our experience in this life's journey, as it was that of the disciples as they waited for Christ in His agony, that we shall fall asleep instead of maintaining that attitude of watchfulness and prayer; when it can be said of us, "The spirit is willing but the flesh is weak."

Christ had before tried to warn His disciples, now His friends, of His impending death and resurrection. After Peter's confession of Him as the Christ of God," He straitly charged them . . . saying, "The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day." Luke ix. 21-22.

The similarity of the path of the follower of Christ is given in the words that follow. "And He said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall save it.

"For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." Luke ix. 23-26.

And again, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

"If any man serve Me, let him follow Me; and where I am, there shall also My servant be; if any man serve Me, him will My Father honour.

"Now is My soul troubled; and what shall I say? Father save Me from this hour: but for this cause came I unto this hour, Father glorify Thy name.

"Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to Him. Jesus answered and said, This voice came not because of Me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be

cast out. And I, if I be lifted up from the earth, will draw all men unto Me.

"This He said, signifying what death He should die." John xii. 24-33.

The disciples did not understand these things, for "While they wondered everyone at all the things which Jesus did, He said unto His disciples, Let these sayings sink down into your ears : for the Son of Man shall be delivered into the hands of men.

"But they understood not this saying, and it was hid from them, that they perceived it not : and they feared to ask Him of that saying." Luke ix. 43-45.

They could not receive the idea of a suffering Messiah as was prophesied in Isaiah l. 6 : "I gave My back to the smiters, and My cheeks to them that plucked off the hair : I hid not My face from shame and spitting." Also, "He is despised and rejected of men ; a man of sorrows and acquainted with grief : and we hid as it were our faces from Him ; He was despised, and we esteemed Him not." Isaiah liii. 3.

Their whole idea still was of worldly power ; even when so near to the time of His death they quarrelled about their pre-eminence, until rebuked by their Master in these words, "The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called benefactors. But ye shall not be so : but he that is greatest among you, let him be as the younger ; and he that is chief as he that doth serve.

"For whether is greater, he that sitteth at meat, or he that serveth ? is not he that sitteth at meat ? But I am among you as he that serveth." Luke xxii. 25-27.

This humility of Jesus Christ was emphasized by one of His last acts for them as recorded in John xiii. 4-9. "He riseth from supper, and laid aside His garments ; and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.

"Then cometh He to Simon Peter : and Peter saith unto Him, Lord, dost Thou wash my feet ? Jesus answered and said unto him, What I do thou knowest not now ; but thou shalt know hereafter.

"Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head."

Thus we see the little band of disciples going blindly forward to that great event by which the prince of this world should be

cast out, little realizing how much they would miss that Friend and Master, Who in His loving pity, seeing so much further ahead than they could with their blind human spirit, and knowing their weakness when His presence should be removed from them, said, "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of Truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.

"I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also. At that day ye shall know that I am in My Father, and ye in Me, and I in you." John xiv. 15-20.

But Jesus Christ was not only to be crucified as the Saviour and Friend of man, as the Son of Man and Son of God, the Light of the world, but He, the glory and Redeemer of Israel, the servant nation and witness of God, was to be crucified as their King of the Davidic line, around whom was to be built up the world kingdom of the Christ. How great was the blindness of those Jews! "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His Father David: and He shall reign over the House of Jacob for ever; and of His kingdom there shall be no end." Luke i. 32-33.

Hence the following episode before the crucifixion: "On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet Him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

"And Jesus, when He had found a young ass, sat thereon, as it is written, Fear not, daughter of Sion; behold thy King cometh, sitting on an ass's colt." John xii. 12-15.

See then, Jesus Christ, Son of God, Son of Man, the glory and King of Israel, Saviour and Light of the world, wend His way in humility and love to that upper chamber where He takes His last supper with His disciples and friends, knowing full well the ordeal through which He was to pass and which He described in the following words:

"I am the good Shepherd, and know My sheep, and am known of mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must

bring, and they shall hear My voice ; and there shall be one fold and one Shepherd.

" Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father." John x. 14-18.

Let us now pass on to the scene in the upper room ; we have already noticed His practical lesson on humility and love as given by the washing of His disciples' feet after supper ended, as described by John. We will, however, turn to other descriptions to receive the full import of the teaching given at this simple repast, which was the feast of the passover.

This seems a simple statement of fact ; but in this fact lies hidden the meaning of the great Sacrifice ; here is the story of the institution of the feast.

" Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers; a lamb for an house : and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls ; every man according to his eating shall make your count for the lamb.

" Your lamb shall be *without blemish*, a male of the first year ; ye shall take it out from the sheep, or from the goats : and ye shall keep it up until the fourteenth day of the same month : and the whole assembly of the congregation of Israel shall kill it in the evening.

" And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. . . .

" And thus shall ye eat it ; with your loins girded, your shoes on your feet, and your staff in your hand ; and ye shall eat it in haste ; it is the Lord's passover.

" For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast ; and against all the gods of Egypt I will execute judgment : I am the Lord.

" And the blood shall be to you for a token upon the houses where ye are ; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Ex. xii. 3-13.

Compare with this the cry of John the Baptist, " Behold the Lamb of God, which taketh away the sin of the world " (John i. 29), and we have the connecting link between the true Israel of the old Mosaic covenant of which Christ was the

glory and the true Israel of the new covenant, the Church, of which He was the Head. As the sprinkling of the lamb's blood on the door posts, in obedience to God's commands, saved Israel from the destroying hand of God, so the perfect love and obedience of Christ to His Father, shewn by the shedding of His blood and the giving up of His life at God's behest, saves the sinner from the righteous hatred which God has of iniquity. All that is necessary after Christ's act of self-sacrifice is faith in and obedience to the Author of that act, on the part of the sinner.

But to get full understanding of this we must follow the drama enacted in the upper room to its end.

"And He said unto them, With desire I have desired to eat this passover with you before I suffer : for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

"And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves : for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

"And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you : this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you." Luke xxii. 15-20.

This description of the farewell supper of our Lord and His disciples is the basis of much of the sacramental teaching as given by the various denominations of the Church, so it will be necessary to examine it with care, that we may take the correct meaning from its words.

We will examine first the words, "For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

Now concerning the eating of the passover, the words occur further on, "And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you : this do in remembrance of Me." Christ, among His other metaphorical titles called Himself the Bread of Life (John vi. 35). Then the breaking of the bread at the passover was symbolical of the breaking of His body, He who was the Bread of Life, the living Bread.

"For the bread of God is He which cometh down out of heaven, and giveth life (spiritual) unto the world . . . I am the Bread of Life : he that cometh to Me shall never hunger ; . . . For I came down from heaven, not to do Mine own will, but the will of Him that sent Me." John vi. 33-38.

"I am the Bread of Life . . . this is the Bread that cometh down out of heaven, that a man may eat thereof, and not die (spiritually). I am the living Bread which came down out of heaven ; if any man eat of this Bread he shall live for ever : yea and the Bread which I will give is My flesh, for the life of the world." John vi. 48-51 (R.V.).

"The Jews therefore strove one with another, saying, How can this man give us His flesh to eat ? " It also troubled His disciples, so Christ said to them, "Doth this cause you to stumble . . . ? It is the spirit that quickeneth ; *the flesh profiteth nothing* ; the words that I have spoken unto you are spirit and are life." John vi. 61 (R.V.).

Here He stresses the fact that it is His teaching which is the bread of life and which produces that spiritual rebirth which gives eternal life ; therefore since the flesh itself is not of any value, it must be that the breaking of His body, which proved to the world His obedience to God and showed the extent to which man must be obedient in his faith in God, concealed in its painful suffering the spiritual lesson and act necessary for man's salvation ; the giving of His flesh contained the great lesson, self-sacrifice and perfect obedience to our Creator and Father.

It is in this sense that His body was given for us and that the Christian must partake of it ; in this fact also lies the explanation of His words concerning the passover, "I will not anymore eat thereof, until it be fulfilled in the kingdom of God."

The kingdom of God being the state of obedience to God, in heaven and on earth, Christ would, in the spiritual world, from His spiritual contact and His teaching, still be that Bread upon which His followers might feed ; and as the supreme exemplar of His own teaching, in His unity with God, would partake of that Bread in His spiritual kingdom with His friends. This fact was to be brought to the memory of His followers every time that they broke bread in memory of Him.

The next phrase that we shall consider in this teaching is this "I will not drink of the fruit of the vine, until the kingdom of God shall come."

Since we have found so much that is metaphorical in His previous statements concerning bread and His body, we have every right to look in that direction for the meaning of this phrase ; and we shall not be disappointed. Read His teaching after the last supper in John xv. 1-3.

"I am the true Vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away : and every branch that beareth fruit, He purgeth it, that it

may bring forth more fruit. Now ye are clean through the word which I have spoken unto you."

We are told of the followers or branches of Christ that, "EVERY good tree bringeth forth good fruit"; and in the metaphor of the Vine we see that the teaching of Christ is of great help in bringing forth a good harvest, to those whose life is founded in Him. This is similar teaching to that conveyed by the metaphor of bread.

Since the teaching of Christ combined with the spiritual help of Christ, is that which brings forth fruit, the fruit of the Vine must be spiritual. Then Christ, who was so near death and departure to His Father, in uttering the words "I will not drink of the fruit of the Vine until the kingdom of God shall come," is re-emphasizing metaphorically the fact that He will only be acquainted with spiritual things in the near future, and will partake of His spiritual harvest in His spiritual kingdom.*

The previous two which we have considered, have dealt with the true and inner meaning of the repast which Christ was sharing with His disciples; those that follow are concerned more with the relation implied between Christ and His followers or friends.

"And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: *this do in remembrance of Me*. Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you." Luke xxii. 19-20.

The symbolical nature of the breaking of bread and the spiritual truth illustrated in the death of Christ, we have seen; but in this passage is enshrined a definite command by Christ to His followers, an act which they were to do; and as all His other commands were it was simple, "This do in remembrance of Me."

Here is embodied no majestic ritual, part of priestly functions and power, but a loving command of a Friend to His friends, the essential primary relation of a Christian to His Master, the love of a person for Another. The craving of that eternal Love, for the love of the object loved, "This do in remembrance of Me." In that intimate relation lies the whole strength and development of the Christian soul, and the bond which binds together the Church, the body of Christ, to its Head, making one continuous organization from heaven to earth:—the kingdom of God.

In the sharing of the cup, which is also to be done in the

* See Chapter IX

memory of our Lord, lies the symbolism of yet another aspect of the connection between our Lord and his brethren.

"Likewise also the cup after supper saying, This cup is the new testament in My blood, which is shed for you", or as St. Matthew describes it, "And He took the cup, and gave thanks, and gave it to them saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins." xxvi. 27-28.

This is a definite statement that His death was necessary for the forgiveness of sins; it was shed for many, that "whosoever believeth in Him should not perish, but have everlasting life." John iii. 16.

We are told also that this is a new testament or covenant and Paul speaking of this, says, "In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. viii. 13. What is this new covenant? Jeremiah foretells it in chapter xxxi. 31. "Behold the days come, saith the Lord, that I will make a new covenant with the House of Israel, and with the House of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the House of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people.

"And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."*

Here then is an apparent paradox; the new covenant spoken of by Christ included "whosoever believed" in the amnesty of sin, but Jeremiah includes only Israel. What is the explanation?

Previously it has been stated that Christ was to be crucified as King of Israel; we have also His statement, "I am not sent but unto the lost sheep of the House of Israel." Matt. xv. 24. From Jeremiah's statement we see that both old and new covenants were with Israel, but Christ also said to His disciples, "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever

* See "The Relation of Israel to the Church."

I have commanded you : " Matt. xxviii. 19-20. *Later in their mission the disciples were instructed by the Holy Spirit to bring the Gentiles into Israel by their confession of faith in Christ ; in this way all are included in one body, true Israel—the Church.

It will be seen from Jeremiah's description of the old covenant that it was the Mosaic covenant which was ready to vanish away. Now it is from this covenant that we derive two of Christ's titles and offices ; first He was slain as the Lamb, *i.e.*, He was the actual sacrifice to which the slaying of the unblemished lamb at the passover symbolically pointed ; the blood of this lamb sprinkled on the door posts of the Israelites' dwellings, secured for them protection from the judgment of God on Egypt. So Christ's sacrifice secured protection from God's wrath to those who believed and obeyed Him.

Another title and office was that of High Priest (Heb. iii. 1). He is the only High Priest ; of all Christians it is said, " ye are a chosen generation, a royal priesthood," no room here for distinctions between laymen and clerics and priests. It is from this fact that the new covenant has replaced the old, that those Jews who clung to the Mosaic law, are considered to be blinded ; and it is the reason that the " kingdom " was taken from them.

So then Jesus Christ was as Saviour, Messiah, Son of God, Son of Man, King of Israel, High Priest and the Lamb preparing to pass through the ordeal which was to give Him His kingdom. Betrayed by one of His disciples, deserted by all His " friends ", and sentenced to ignominy and a shameful painful death ! Surely a strange manner for a King to take His kingdom.

And while He thus prepared, what of his friends ? " And there was also a strife among them, which of them should be accounted the greatest " ! What was the attitude of the King ? " And He said unto them, The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called benefactors. *But ye shall not be so :* but he that is greatest among you, let him be as the younger ; and he that is chief as he that doth serve. . . . But I am among you as He that serveth." Luke xxii. 24-27.

God for His rule must have the obedience of the human spirit, and obedience is most willingly given where there is love ; God through the Person of His Son, shewing His eternal self-sacrificing love for mankind through His Son's earthly

* See " The Relation of Israel to the Church."

life and death, created the necessary conditions in which man most easily loved in return. The bond of Christ's kingdom is love; love wishes to serve, to do good; these are the characteristics of love as declared by Paul.

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." I. Cor. xiii. 4-8 (R.V.).

"By this shall all men know that ye are My disciples, if ye have love one to another." John xiii. 35.

Of the lamentable failures of His disciples in the hour of trial, we will say very little but that they are very similar to our own. As He said to them, "All ye shall be offended because of Me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." Matt. xxvi. 31.

After supper Christ discoursed at length to His disciples (John xiv.-xvii.), and among His words are these, "But now I go My way to Him that sent Me; and none of you asketh Me, Whither goest Thou? But because I have said these things unto you, sorrow hath filled your heart.

"Nevertheless I tell you the truth; *It is expedient for you that I go away*: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin. . . . Howbeit when He, the Spirit of Truth is come, He will guide you into all truth." Jn. xvi. 5-13.

Here again, not His own anguish and trial was in His thoughts, but His love remembered the weakness and sorrow of His disciples, and He encouraged them with this thought, "*It is expedient for you.*"

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

"Then saith He unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with Me. And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt.

"And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one

hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.

"He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.

"And He came and found them asleep again: for their eyes were heavy. And He left them, and went away again, and prayed the third time, saying the same words.

"Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise let us be going: behold, he is at hand that doth betray Me." Matt. xxvi. 36-46.

Of the manner of His betrayal it is not necessary to say much; but that His surrender was purely voluntary is attested by His order to Peter to put up his sword and His claim to the power of God in these words, "Put up thy sword again into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" Matt. xxvi. 52.

In this last short sentence Christ attests to the fact that the Scriptures (*i.e.*, the Old Testament) contain the will of God; for if Christ prayed, "Not My will but Thine be done," and if His actions were the fulfilling of the Scriptures, then the Scriptures must be the revealed will of God.

The trial of Jesus being but an object lesson in the weakness, cupidity, and bigotry of man, as contrasted to His patience and dignity, is hardly worth considering except for this fact, that the Jews, official Israel of that time, preferred a murderer to their King and Saviour; and when Pilate in his weakness washed his hands before the multitude, saying, "I am innocent of the blood of this just person; see ye to it," the Jews brought all their troubles to a head, by answering, "His blood be on us and on our children," (Matt. xxvii. 25); a wish amply fulfilled by history.

And so we come to this verse, "And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him." Matt. xxvii. 31.

"And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross." Mk. xv. 21.

"And there followed Him a great company of people, and of women, which also bewailed and lamented Him. But

Jesus turning unto them said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children.

"For, behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, cover us. For if they do these things in a green tree, what shall be done in the dry?"

"And there were also two other malefactors, led with Him to be put to death. And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left.

"Then said Jesus, Father, forgive them; for they know not what they do." Luke xxiii. 27-34.

"And they gave Him vinegar to drink mingled with gall: and when He had tasted thereof He would not drink." Matt. xxvii. 34.

"And the people stood beholding. And the rulers also with them derided Him, saying, He saved others; let Him save Himself, if He be Christ, the chosen of God. And the soldiers also mocked Him, coming to Him and offering Him vinegar, and saying, If thou be the king of the Jews, save Thyself.

"And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, This is the King of the Jews.

"And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us.

"But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

"And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in Paradise.

"And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the Temple was rent in the midst." Luke xxiii. 35-45.

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me?

"Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink.

"The rest said, Let be, let us see whether Elias will come to save Him.

"Jesus, when He had cried again with a loud voice, yielded up the ghost.

"And, behold, the veil of the temple was rent in twain from the top to bottom ; and the earth did quake, and the rocks rent : " Matt. xxvii. 46-52.

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away.

"Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that He was dead already, they brake not His legs : but one of the soldiers with a spear pierced His side, and forthwith there came out blood and water. And he that saw it bare record, and his record is true : and he knoweth that he saith true, that ye might believe.

"For these things were done, that the scripture should be fulfilled, a bone of him shall not be broken. And again another scripture saith, They shall look on Him whom they have pierced." John xix. 31-37.

"Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part ; and also His coat : now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be : that the scripture might be fulfilled, which saith, They parted My raiment among them ; and for My vesture did they cast lots. These things therefore the soldiers did." John xix. 23-24.

"Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God." Matt. xxvii. 54.

"And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things.

"And, behold, there was a man named Joseph, a counsellor ; and he was a good man, and a just : (the same had not consented to the counsel and deed of them ;) he was of Arimathæa, a city of the Jews : who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus.

"And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid." Luke xxiii. 48-53.

Note (I.).—No fermented wine might be used during Passover Week; therefore it seems right that we should follow the same custom at Communion.

Strong drink was "unclean".—See Lev. x. 8-10; Ez. xlv. 21; Romans xiv. 21.

Note (II.).—There seems to be a misunderstanding in some quarters, where it is declared that the gospels contradict themselves as to the time of the crucifixion. But the crucifixion extended over several hours; the period most marked is that following the declaration of the thief and is given in three gospels:—Matt. xxvii. 44-46; Mk. xv. 32-34; Luke xxiii. 39-46. It is the period of darkness and rending of the Temple veil, which ends with the death of Christ, and extends from the sixth to the ninth hour.

But Mk. xv. 25, declares: "And it was the third hour, and they crucified Him," which places the beginning of the crucifixion three hours previous to the episode of the thieves. It could have been either:—

(1) The time at which Pilate surrendered to the demands of the Jews; or

(2) The time of the actual nailing to the cross.

But the time at which John places Pilate's surrender to the Jews' demands is the sixth hour (John xix. 16). This is three hours later than the time of the crucifixion given by Mark, which is impossible; it appears to be explained by the following facts.

Mark wrote before the fall of Jerusalem, A.D. 70, in a time of strong Jewish influence, hence the use of the Hebrew day, from sunset to sunset, or 6 p.m. to 6 p.m. The "third hour" mentioned by Mark would be 9 a.m. of our time.

John's gospel was written about twenty years after the fall of Jerusalem, when Græco-Roman influence was much stronger in the Church, and would be addressed more to those elements. Hence the time periods used would tend to be those of the empire at that period, in which a day is from midnight to midnight; therefore the sixth hour mentioned by John would correspond roughly to 6 a.m. of our time, placing the handing over of Christ by Pilate to the Jews, three hours before the commencement of the crucifixion as stated by Mark.

This view is supported by Luke's statement:—"And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their council, saying, Art thou the Christ? tell us. . . . And they said, What need we any further witness? . . . And the whole multitude arose, and led Him unto Pilate." Luke xxii. 66-xxiii. 1.

CHAPTER VIII

The Resurrection.

"I am the resurrection, and the life : he that believeth in Me, though he were dead, yet shall he live : and whosoever liveth and believeth in Me shall never die." John xi. 25-26.

"Behold, I shew you a mystery ; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." I. Cor. xv. 51-52.

BEFORE touching the *fact* of Christ's resurrection, the central teaching of the New Testament, it would be as well to review Bible teaching on the subject of resurrection, with the thought ever present in our minds, that the teaching of our Lord is the final standard.

That the doctrine of the resurrection was held before the mission of our Lord, is attested by two facts, *viz.* :

(a) The existence of two rival schools of thought on this subject, the Pharisees believing in the resurrection, and the Sadducees denying it.

(b) Paul's record of the deaths of those of faithful Israel, who "were tortured, not accepting deliverance ; that they might obtain a better resurrection : " Heb. xi. 35.

In seeking Biblical teaching of the doctrine, in case of any ambiguity in meaning or translation elsewhere, we will commence with our Lord's teaching.

"Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob ? God is not the God of the dead but of the living." Matt. xxii. 29-32.

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage ; *neither can they die any more* : for they are equal unto the angels ; and *are the children of God*, being the children of the resurrection." Luke xx. 35-36.

These passages seem to point to a spiritual state in the future life, since,

(a) He "maketh His angels spirits." Psalm civ. 4.

(b) The remains of the bodies of the patriarchs lay in their tombs.

(c) The children of God are those in a certain spiritual state towards God, "The Spirit itself beareth witness with our spirit, that we are the children of God:" Romans viii. 16. "Not they which are the children of the flesh are the children of God." Romans ix. 8 (*Alford*). "For ye are all the children of God by faith in Jesus Christ." Gal. iii. 26.

Of the nature of the resurrection He says, "For the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Jn. v. 28-29.

Christ's teaching as given up to the present, concerns the general idea of resurrection; but He did teach His own resurrection in these words, "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

"Then said the Jews, Forty and six years was this temple in building, and wilt Thou rear it up in three days?

"But He spake of the temple of His body." Jn. ii. 19-21.

After Peter's confession of Him as the Christ, "Then charged He His disciples that they should tell no man that He was Jesus the Christ.

"From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Matt. xvi. 21.

Also, "while they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men: and they shall kill Him, and the third day He shall be raised again." Matt. xvii. 22-23.

And again, "Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again." Matt. xx. 17-19.

But in spite of all His teaching, the disciples remained ignorant as recorded on the following occasions:—

(a) The Transfiguration. "And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of Man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean." Mk. ix. 9-10.

(b) After his prophecy of His death in Galilee. "But they understood not that saying, and were afraid to ask Him." Mk. ix. 32.

(c) On His way to Jerusalem, He again prophesied His death, yet it is recorded, "And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken." Luke xviii. 34.

He confirmed it also by these words after His death, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory." Luke xxiv. 25-26. Previous to His crucifixion He taught them:—

"A little while, and ye shall not see Me: and again, a little while, and ye shall see Me, because I go to the Father." John xvi. 16.

"Yet a little while, and the world seeth Me no more; But ye see Me: because I live, ye shall live also." John xiv. 19.

This is His teaching. What are the recorded facts? We know that He was crucified and buried. How did He come again? How was He seen again? The first fact that strikes one in reading the Gospel accounts of the Resurrection is that it was not expected; it was the women that first visited the tomb, more with the idea of commemoration since they "had bought sweet spices, that they might come and anoint Him." Mk. xvi. 1.

Not only were the women taken by surprise, but they, *i.e.*, Mary Magdalene and Joanna and Mary the mother of James, and other women that were with them, told these things to the apostles, "and their words seemed to them as idle tales and they believed them not." Luke xxiv. 11.

"Peter therefore went forth, and that other disciple, and came first to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

"And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself.

"Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. *For as yet they knew not the scripture*, that He must rise again from the dead." John xx. 3-9.

The second fact is that it was not readily believed.

"And they, when they had heard that He was alive, and had been seen of her, believed not." Mark xvi. 11.

"After that He appeared *in another form* unto two of them, as they walked, and went into the country. And they went and told it unto the residue : neither believed they them." Mark xvi. 12-13.

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, *I will not believe.*" John xx. 24-25.

Before we consider further His actual resurrection and His appearances as recorded after, there is one part of Christ's teaching which will materially affect our conception of the manner of these appearances. It is this, "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. *I have power to lay it down, and I have power to take it again.* This commandment have I received of My Father." Jn. x. 17-18.

Was this the spiritual life which He laid down or was it the physical life of the body ?

Now since Christ was of the divine nature which is eternal, and which is also the source of eternal life for man, according to the promises, "He that believeth on Me hath everlasting life", and, "Verily, verily, I say unto you, If a man keep My saying, he shall never see death." John viii. 51, it does not seem probable that such life would be interrupted ; but it seems more probable that He was speaking of the human physical life which He adopted, in which He suffered our temptations, and of which He said "the flesh profiteth nothing."

Indeed, Peter records in his first epistle, chapter iii. 18-19 (*Ferrar Fenton*), "Because even Christ once suffered for sinners, the Just for the unjust, so that He might bring you to God ; having been physically put to death, but spiritually living ; in that condition He also went and preached to the spirits under guard" This speaks of the continuation of the spiritual personality of Christ, while His body lay in the tomb.

Therefore it seems that we may take it for granted, that it was His human physical existence which He could discard or take up at will. With this in mind we will examine the actual occurrences of the resurrection.

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake : for the angel of the Lord descended from heaven,

and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and His raiment white as snow : and for fear of him the keepers did shake, and became as dead men.

" And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which was crucified. He is not here : for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead ; and, behold, He goeth before you into Galilee ; there shall ye see Him : lo, I have told you." Matt. xxviii. 1-7.

This narrative gives the impression that the releasing of Christ from the tomb was the result of Divine agency ; but why, if it was the spiritual personality that was raised, should the body have disappeared ? Paul says that we shall all be changed ; and in his address, Acts xiii. 35-37, declares, "*Wherefore he saith also in another psalm, Thou shalt not suffer Thine Holy One to see corruption.*"

" For David, after He had served His own generation by the will of God, fell on sleep, and was laid unto his fathers, and *saw corruption* : but He, whom God raised again, *saw no corruption.*"

This is the essential difference between the resurrection of Christ and those that sleep in Him. He, for whose birth into this world special provision was necessary, was also provided with special means of exit, that the body should not go through the normal human experience, which is described in these words :—

" It is sown in corruption ; it is raised in incorruption : it is sown in dishonour ; it is raised in glory : it is sown in weakness : it is raised in power : it is sown a natural body ; it is raised a spiritual body." I. Cor. xv. 42-44.

We have noted previously that our Lord was given authority to lay down His physical manifestation of life and to take it up again at His own wish. Would there be any reason why this power should be exercised ? May it be suggested that there are two reasons ?

(1) Our Lord recognised from the reception given to His teaching by the disciples in this matter, that there would be considerable disbelief unless visible proof of it was given.

(2) Any demonstration of Himself in the fulness of His spiritual divinity, could not be borne by His disciples, and might not accomplish the result intended. Even Paul's vision, on the way to Damascus, blinded him and needed the help of Christians afterwards to accomplish its purpose.

Then it does not seem illogical that such a course should be

followed ; but to whom ? " A little while, and ye shall not see Me : and again, a little while, and ye shall see Me, because I go to the Father." John xvi. 16.

" Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy. . . . And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice and your joy no man taketh from you." John xvi. 20-22.

" Yet a little while, and the world seeth Me no more ; but ye see Me." John xiv. 19.

The world, the unbelievers, were to be unaware of His presence, only His sheep were to see Him. The practical proofs of His power to take to Himself physical life at will we will now discuss, and we will take these in order ; but there is one fact to be noticed in connection with these, and that is that they were not always in the same form ; " After that He appeared *in another form* unto two of them, as they walked, and went into the country." Mark xvi. 12.

The first appearance was to Mary Magdalene. " Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils. And she went and told them that had been with Him, as *they mourned and wept*. And they, when they had heard that He was alive, and had been seen of her, believed not." Mk. xvi. 9-11.

The full description of this episode is given in John xx. 14-17, in these words :—

" And when she had thus said, she turned herself back, and saw Jesus standing, *and knew not that it was Jesus*.

" Jesus saith unto her, Woman, why weepest thou ? whom seekest thou ? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni ; which is to say, Master.

" Jesus saith unto her, Touch Me not ; for I am not yet ascended to My Father : but go to My brethren, and say unto them, I ascend unto My Father, and your Father ; and to My God and your God."

The second recorded appearance is described in Luke xxiv. 13-32.

" And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs. And they talked together of all these things which had happened.

" And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them. But their eyes were holden *that they should not know Him.*

" And He said unto them, What manner of communications are these, that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto Him, Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And He said unto them, What things?

" And they said unto Him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

" Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not His body, they came, saying, that they had also seen a vision of angels, which said that He was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but Him they saw not.

" Then said He unto them, O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.

" And they drew nigh unto the village, whither they went: and He made as though He would have gone further. But they constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them.

" And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and *He vanished out of their sight.*

" And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?"

This second appearance took place on the same day that He arose and appeared to Mary, *viz.*, the third day since His crucifixion. Notice two facts, (1) they were not allowed to recognize Him at first. (2) He vanished out of their sight. This latter fact certainly seems to support the thesis that He was a spiritual Being making a physical manifestation of Himself for the benefit of His disciples. The third appearance

also points to this view as being correct ; the narrative is continued from above.

“ And they rose up the same hour, and returned to Jerusalem and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and *hath appeared to Simon*. And they told what things were done in the way, and how He was known of them in breaking of bread.

“ And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you.” (John xx. 19 says “ when the doors were shut where the disciples were assembled for fear of the Jews ”).

“ But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled ? And why do thoughts arise in your hearts ? Behold My hands and My feet, that it is I Myself ; handle Me, and see ; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He shewed them His hands and His feet.

“ And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat ? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them.” Luke xxiv. 33-43.

In this appearance and the next to be described, Christ appears amidst the disciples although the door was shut in both cases ; can any other inference be drawn from this than that He was exercising His God given power ? We will now give the description of the next appearance as recorded in John xx. 24 :—

“ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.

“ And after eight days again His disciples were within, and Thomas with them : then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then said He to Thomas, Reach hither thy finger, and behold My hands ; and reach hither thy hand, and thrust it into My side : and be not faithless but believing.

“ And Thomas answered and said unto Him, My Lord and my God.

“ Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed ; blessed are they that have not seen, and yet have believed.”

Thomas demanded the most positive proof of any of the

disciples, and he received it ; but he was upbraided for his lack of faith, for " faith is the substance of things hoped for, the evidence of things not seen." Thomas was utterly lacking in faith, and faith, Christ had taught, was one of the chief essentials in the relation between God and man. Without it nothing could be done ; therefore Thomas was given this further evidence, that by it his faith in the power of God and the mission of Christ should be built up, to enable him to persevere in the difficult path before him.

" After these things Jesus shewed Himself again to the disciples at the sea of Tiberias." John xxi. 1. Here occurred the miracle of the multitude of fishes.

Christ had promised (Matt. xxvi. 32), " But after I am risen again, I will go before you into Galilee." The third appearance to the disciples is recorded in Matt. xxviii. 16-18 as follows :—

" Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him : but some doubted.

" And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth."

This meeting in Galilee was made by direction of the angels in the tomb, " Go quickly and tell His disciples that He is risen from the dead ; and, behold, He goeth before you into Galilee ; there shall ye see Him : lo, I have told you." Matt. xxviii. 7.

In Mark xvi. 7, it is emphasized that Christ had previously made the arrangement, " Tell His disciples and Peter that He goeth before you into Galilee : there shall ye see Him, as He said unto you." In John xxi. is given a long description of an episode in Galilee, by lake Tiberias, when Christ appeared to His disciples at their ordinary occupation of fishing. It is to be noted that in many of these appearances no word is said of the manner of departure.

Now according to Luke in the " Acts of the Apostles " these appearances were spread over a period of forty days (Acts i. 3). The disciples must have returned to Jerusalem from Galilee, for it is stated in Acts i. 4 : " And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me."

" But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

" And when He had spoken these things, while they beheld, He was taken up ; and a cloud received Him out of their sight.

"And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel : which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts i. 8-11.*

Paul also gives witness to these appearances (I. Cor. xv. 4-8), and adds that He was seen of above five hundred brethren at once. There can be little doubt then, that such manifestations took place. There is also another question which will have to be answered, will He ever use this power in the future? This must be left to another occasion ; but the promise, it must be remembered, was only made to the disciples "because I go to the Father."

However, there can be little doubt that these appearances accomplished their purpose, for the disciples, from being a disbelieving, disillusioned, aimless body of men, were changed into bold, fearless preachers of the gospel, whom no tribulation could quieten but death itself ; and what have the apostles to say after years of tribulation and suffering? Let us hear Paul.

"Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen : and if Christ be not risen, then is our preaching vain, and your faith is also vain.

"Yea, and we are found false witnesses of God ; because we have testified of God that He raised up Christ : whom He raised not up, if so be that the dead rise not.

"For if the dead rise not, then is not Christ raised : and if Christ be not raised, your faith is vain ; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.

"But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. . . .

(v. 45) : "The first man Adam was made a living soul ; the last Adam (Christ) was made a quickening *spirit*." I. Cor. xv. 12-45.

The phrase "even so in Christ shall all be made alive," confirms Christ's words, "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto

* The full implication of this episode will be discussed in Chapter IX.

life." John v. 24. For as in Adam all die (*i.e.*, in the flesh or physically) even so in Christ shall all be made alive; and since Christ is a quickening Spirit, and we are in Him, we are spiritually made alive in Him. Therefore human resurrection is spiritual.

A number of instances are recorded in the Old Testament of the power of physical manifestation by spiritual beings, brought about for the edification of man; these will be recorded later.

The summary of the evidence of Christ's resurrection is then this:—

(1) It was His physical life that He lay down: "I have power to lay it down and I have power to take it again."

(2) This body (it is sown a natural body; it is raised a spiritual body) which was killed at the crucifixion, saw no corruption and was destroyed by divine means. "There was a great earthquake, for the angel of the Lord descended from heaven—for fear of him the keepers did shake and became as dead men."

(3) He took manifestations of physical life to Himself in various forms, and even vanished in sight of the disciples; this was to confirm their faith. The ascension into a cloud was the final manifestation for this purpose. If the effect of the appearance of the angel was to make the keepers as dead men, what would be the effect of the appearance of the Lord of glory on His disciples, had He appeared in His spiritual state?

This brings our thoughts to human resurrection; we have noted at the beginning of the chapter that "they which shall be accounted worthy to attain to that world and the resurrection from the dead, neither marry nor are given in marriage: *neither can they die any more*: for they are equal unto the angels; and are the children of God, being children of the resurrection." Luke xx. 35.

They then are spirits, since angels are spirits; but there are two resurrections, (1) The saints; (2) That of judgment. The first is symbolized in Rev. xx. 4-6, as follows:—

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the *souls* of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This is the *first* resurrection. Blessed and holy is he that hath part in the first resurrection: on such

the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

Paul, describing this resurrection of the saints, uses these words, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : *and the dead in Christ shall rise first* : then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." I. Thess. iv. 15.

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die : and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain : but God giveth it a body as it hath pleased Him, and to every seed his own body. . . . So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption : it is sown in dishonour ; it is raised in glory : it is sown in weakness ; it is raised in power : it is sown a natural body ; it is raised a spiritual body. . . . and as we have borne the image of the earthly, we shall also bear the image of the heavenly.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold, I shew you a mystery ; *we shall not all sleep*, but *we shall all be changed*, in a moment, in the twinkling of an eye, at the last trump ; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." I. Cor. xv. 35-52.

We have seen previously that this change or resurrection takes place just previous to the millennial reign ; we also see from these two previous quotations that the righteous raised at this resurrection consist of those who "sleep", and those who are "alive." What is this state of sleep in which Christ's dead lie until called to reign with Him? For reigning cannot be a state of sleep or rest.

In Rev. vi. 9 there is given a symbolic side-light which illumines our conception of the state of those who have died in Christ.

"And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held : and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them ;

and it was said unto them that they should *rest yet* for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."

These fellow servants should suffer under Rome Papal, as the others had been martyred under Rome pagan (see Part III.) ; it is this combined body, apparently, who are shewn as reigning with Christ a thousand years ; until that time they were in a state of " rest," *i.e.*, inactive spiritual life, in contact with the life of God.

Since we are trying to describe events in a world from which we are cut off by our human impotence and ignorance, and since these events are only given by symbolic visions, it is unwise to try to penetrate too far, but we should accept by faith that teaching that we shall be changed from that state of rest to the state of spiritual activity.

" There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his *own* works, as God did from His. Let us labour therefore to enter into that rest . . . " Heb. iv. 9-11.

There is yet the question of those who are alive and remain. In Paul's declaration regarding the resurrection (I. Thess. iv. 14) he uses the same symbolism that is used in the Revelation and elsewhere ; which is to be expected, since the source of the symbolism is the same, *viz.*, God ; in this prophetic description Christ descends from " heaven," and both those that sleep and those that are alive, are caught up to the same place, *i.e.*, the clouds, to meet the Lord in the air (which is the heaven of Gen. i. 7-8), to be ever with the Lord, in that spiritual state and area of spiritual activity, which we know reaches down to the human heart and mind.

Those then that are " alive and remain " do not pass into that state of rest in the spiritual sphere, but, in the Millennial period, at death pass on to the state of heavenly activity with Christ ; helping to provide some of the spiritual rule of the kingdom of God. These seem to be referred to in Revelation xiv. 13. It occurs after the fall of Babylon, which is the beginning of the fulness of Christ's kingdom : when He has " come."

" Write, Happy are the dead who die in the Lord from now." " Yes," says the Spirit, " for they shall rest from their labours ; and their works accompany them." (*Ferrar Fenton.*)

This seems to foster the same idea that has been previously deduced, *i.e.*, those who die in the Millennial period, rest from their earthly activity necessary for their testing as followers of Christ, but pass immediately on to that state of spiritual activity with Christ in His kingdom.

" Let not your heart be troubled : ye believe in God, believe

also in Me. In My Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again, and receive you unto Myself ; that where I am, there ye may be also." Jn. xiv. 1-3.

This also we know, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be ; but we know that, when He shall appear, we shall be like Him ; for we shall see Him as He is. And every man that hath his hope in Him purifieth himself, even as He is pure." I. Jn. iii. 2.

The following give some indications of the time period of these events, in addition to those already mentioned.

"But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.* For when they shall say, Peace and safety ; then sudden destruction cometh upon them. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of the light, and the children of the day ; . . . therefore let us not sleep, as do others ; but let us watch and be sober." I. Thess. v. 1-6.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people : and there shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people shall be delivered, everyone that shall be found written in the book.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 1-2.

This time is declared to be a time of great trouble, and if we turn to Rev. xvi. 17, these words meet our gaze :—

"And the seventh angel poured out his vial into the *air* ; and there came a great voice out of the temple of heaven, from the throne saying, It is done.

"And there were voices, and thunders, and lightnings ; and there was a great earthquake, *such as was not since men were upon the earth*, so mighty an earthquake, and so great . . . and Great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath."

This is a symbolic picture of the great spiritual and political upheaval, which ends the Babylon—Rome system, and ushers in Christ's rule. Notice that the vial of wrath is poured out in the air. This age is the first period in the world's history when

* See Rev. xvi. 15, and Part III.

such a thing could be done :—The period of the conquest of the air by man : the period which immediately precedes the organization of Christ's world kingdom.

There are other indications of the time period which place it more exactly, but these are more the subject of the prophetic system of the Bible and will be found in the treatment of that subject (Part III.).

Now, although the greater part of Bible teaching and prophecy is taken up with the blessed future state of those who suffer for and follow Christ in this life, that great multitude which no man could number, of all nations and kindreds and tongues, " which stood before the throne and before the Lamb, clothed with white robes, and palms in their hands," " which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb," yet there seems hope for those who have not known Him.

For it must be remembered that it is our deeds and not our protestations that matter ; it is those who have *done* good that partake of the resurrection of the just ; and we are known by our fruits. Paul summarises the matter in the following words :—

" Or despisest thou the riches of His goodness and forbearance and longsuffering ; not knowing that the goodness of God leadeth thee to repentance ? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.

" Who will render *to every man according to his deeds* ; to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life ; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile ; but glory, honour, and *peace to every man* that worketh good, to the Jew first, and also to the Gentile : for there is no respect of persons with God.

For as many as have sinned without law shall also perish without law : and as many as have sinned in the law shall be judged by the law (for not the hearers of the law are just before God, but the *doers of the law* shall be justified. For when the *Gentiles*, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves : *which shew the work of the law written in their hearts*, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another) ; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Romans ii. 4-16.

This brings us to the resurrection of judgment, which seems to be the one indicated in the following passage spoken by Christ.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v. 28-29), remembering that believers in Christ are already passed from death unto life, that for them there is no condemnation.

These are the rest of the dead "that lived not again until the thousand years were finished." Rev. xx. 5. Their judgment is recorded in Rev. xx. 11 (*Ferrar Fenton*.) "Then I saw a great white throne, and Him who sat on it, from whose presence the earth and the sky fled; and no place was found for them. I also saw the dead, the great and the small, stationed in sight of the throne; and books were opened. And another book was opened, which is that of life. And the dead were judged according to their actions from the entries in the books. The sea also delivered up the dead who were in it; and Death and the Grave delivered up the dead who were in them; and each of them was judged according to his doings. . . . And if anyone was not found recorded in the Book of Life, he was hurled into the lake of fire." Jesus Christ is the standard by which we are to be judged, whether we have accepted or rejected Him; whether we have done good or evil in ignorance of Him. God trieth hearts and in His hands we must leave the verdict.

We noted the state of rest of those spirits who had eternal life in Christ; into what state do those spirits depart who lead their earthly life in a state of spiritual "death"? The state in which they await the final judgment? We know that to be carnally minded is death; describing these carnally minded, Paul says, "Having the understanding darkened, *being alienated from the life of God* through the ignorance that is in them, because of the blindness of their heart; who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned of Christ."

"Before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Job x. 21-22.

This is the state into which the human spirit goes but for the intervening power of God, and that many continue in that state is to be deduced from I. Peter iii. 19.

"By which also He went and preached unto the spirits in

prison ; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, . . . ”

Christ, in His parables often draws attention to the spiritual habitation of the wicked, as these examples show.

“ Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom (Israel by race) shall be cast out into outer darkness : there shall be weeping and gnashing of teeth.” Matt. viii. 11-12.

“ Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness ; there shall be weeping and gnashing of teeth.” Matt. xxii. 13.

This state or place of “ outer darkness ” is evidently not a place of rest, for Christ couples it with the expression “ weeping and gnashing of teeth ”. This lack of rest, as distinguished from the state of rest of the departed Christian, is stressed in the symbolism of Rev. xiv. 11, speaking of those who worship the image of the “ beast ”, “ and they have no rest night or day.”

It is not only human spirits who are condemned to this state awaiting trial and judgment, as witness II. Peter ii. 4.

“ For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.”

This then is the state in which those not in Christ await their judgment ; the judgment before that great white throne, which results in the total destruction of evil and the never ending rule of God on earth.

It is rather a peculiar feature of the description of this period that while two resurrections are inferred, only one is specifically mentioned—the first, that of the saints ; while the judgment of the rest of the dead is called the second death. The reason for this seems to lie in the meaning of the word resurrection ; it is defined as a “ springing again into life.”

Now we have seen that the resurrection is of the spirit, and “ life ” for the spirit comes from contact with God ; hence the followers of Christ having ceased their spiritual labours on earth in contact with the Spirit of God and entered into “ rest ”, renew their spiritual life and activity with God at their resurrection and reign with Christ ; in this way they “ spring again into life.”

But this cannot be said of the remainder of the dead, who “ will not live until the completion of the thousand years ” (*Ferrar Fenton*), for they have never entered into life since they have never known Christ ; hence they cannot spring

again into spiritual life never having had it. Therefore when they do "live" by their contact with God at the judgment they cannot be said to be resurrected in the true sense, only having then taken it for judgment—whether of life or condemnation.

I have chosen Ferrar Fenton's version of Rev. xx. 5, "will not live until the completion of the thousand years," in preference to "lived not *again* until the thousand years were finished," of the authorized version, since it suits the conditions better. Both saints and the remainder die physically, and since the believers in Christ are raised in a spiritual state, it follows that the same must apply to the rest. Therefore the word "again" is superfluous, since the rest of the dead have never had spiritual life previously. This I think explains the failure of the Scripture to mention the second "resurrection", since it was not in reality a true resurrection.

In describing the judgment John simply says, "And I saw the dead, small and great, stand before God"; the fact which seems to be emphasized most is the second death, the destruction of evil spirits and things in the "lake of fire". The total and final destruction of evil in preparation for God's rule.

This view of resurrection as a springing again into life with God, is borne out in our Saviour's experience on the cross and after. We know His perfect contact with the Father, "I and My Father are One," yet just before His death, laden as He was with the sins of the world, He became temporarily estranged from God; hear His cry, "My God, My God, why hast Thou forsaken Me?"

His stay among the spirits in prison, in the regions of darkness, was a prolongation of this period of being "alienated from the life of God"; tasting to its bitterest dregs the lot of human misery. Then the triumphant exposition of God's power and His ascent to be at God's right hand, restored again to fullest communion with His Father: to await His kingdom in its fullest power.

We are faced in the account of Christ's resurrection with these alternatives: (1) That He rose with a physical body which had acquired the power of vanishing. (2) That He rose as a spirit having the power of physical manifestation. In the records of the Old Testament it is this latter form which is recorded. We know that He maketh His angels spirits, yet it is recorded that they have appeared in human form to men; not often, certainly, but one would not expect such things except at special times and to accomplish important steps in God's works. Notable examples of these manifestations are given as follows:—

Old Testament :

- (1) To Hagar in the wilderness. Gen. xvi. 7.
- (2) To Lot. Gen. xix. 1.
- (3) To Jacob. Gen. xxxii. 24.
- (4) To Manoah and his wife. Judges xiii. 3.
- (5) To Shadrach, Meshach, and Abed-nego in the fiery furnace. Dan. iii. 20.

New Testament :

- (1) To Mary, the mother of Jesus. Luke i. 27-38.
- (2) To Zacharias, father of John the Baptist. Luke i. 1-22.
- (3) To Mary at the tomb. Mark xvi. 1-8.

Accepting these records as facts, which one must do unless the whole evidence of Christianity is to fall to the ground, then the evidence of Scripture is that the most probable of the two alternatives is that in which the spiritual assumes a temporary physical manifestation ; there is also another form, which is of the nature of a dream or vision, but this does not affect this discussion.

We will close this chapter with a few quotations from the Old Testament illustrating its teaching on the subject of the future life, but we must remember that Old Testament teaching is a gradual revealing of God's will and His nature until the time of Christ, when perfection was reached.

"And after my skin, even this body is destroyed, then without my body shall I see God." Job xix. 26 (R.V.).

"They shall praise the Lord that seek Him ; your heart shall live for ever." Ps. xxii. 26.

"But God will redeem my soul from the power of the grave ; for He shall receive me." Ps. xlix. 15.

"If the wicked . . . walk in the statutes of life . . . he shall surely live, he shall not die." Ez. xxxiii. 15.

"He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not ; He will deliver his soul from going into the pit, and his life shall see the light." Job xxxiii. 27-28.

CHAPTER IX

The Kingdom of God and the Second Advent.

"All the ends of the world shall remember and turn unto the Lord; and all the kindred of the nations shall worship before Thee. For the kingdom is the Lord's." Psalm xxii. 27-28.

"The law and the prophets were until John; since that time the kingdom of God is preached" Luke xvi. 16.

"All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Matt. xxviii. 18-20.

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BOTH John the Baptist and Jesus Christ commenced their ministries by the declaration, "Repent ye; for the kingdom of heaven is at hand", *i.e.*, near; this was also the message which Christ gave to His disciples when He sent them out on their mission to Israel. In it was the essence of the change which was about to take place in their relation to God. Until the mission of John the Baptist, forerunner of Christ, the law and the prophets (added to the faith of Abraham), were the message from God to Israel.

But what was the origin of the terms "Kingdom of Heaven", and "Kingdom of God"? For this we must go back to the Old Testament, for this was His Word, as part of the Godhead, was His education as a young Israelite, and was His ultimate proof of His Messiahship; witness His words after His resurrection, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself."

That the kingdom of heaven is essentially spiritual is stated by Christ in the verse, "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Matt. xii. 28. God being a Spirit and the devils also of the spirit, here was war in the spiritual sphere, and Christ as man, was using the mighty powers of His Father, to carry the war between

good and evil on earth, into the sphere of its origin, the spiritual world.

Before we venture further into the realms of the kingdom of heaven, it would be as well to try to understand the idea expressed by the word heaven, in the minds of Christ's hearers. In the first chapter of Genesis, vs. 7-8, we are told, "And God made the firmament; and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament heaven."

This would place heaven in the region of the air; but it seems to apply to the upper reaches of the air, for we read of "rain from heaven", "angels from heaven".

"I will ascend above the heights of the clouds; I will be like the most High." Isaiah xiv. 14.

We are advised to approach God in prayer as "Our Father, which art in heaven." Speaking of God, Isaiah says, "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretchest out the heavens as a curtain, and spreadest them out as a tent to dwell in:" Isaiah xl. 22.

That the heavens eventually included the region above the clouds is evident, for Solomon declares, "Behold, the heaven and heaven of heavens cannot contain Thee."; so extending the spiritual sphere far into space as we know it to-day. Heaven as the dwelling place of God is the source of all power, because "A man can receive nothing, except it be given him from heaven." John iii. 27.

There are other episodes which describe "war" in heaven, and the casting out of rebellious angels from heaven. Speaking of the last tribulation, Dan. xii. 1, says, "And at that time shall Michael stand up, the great prince which standeth for thy people"; a similar symbolism is used in Rev. xii. 7. "And there was war in heaven: Michael and his angels fought against the dragon (Satan); and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven."

This is the purely spiritual side of the combat, but, as we have noticed previously, mankind is in this war, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. vi. 12. The commencement of the fall of Satan was seen by our Lord when "the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name. And He said unto them, I beheld Satan as lightning fall from

heaven . . . notwithstanding in this rejoice not, that the spirits are subject unto you ; but rather rejoice because your names are written in heaven." Luke x. 17-20.

Heaven is also used as a metaphor of earthly power, such as the tirade against the king of Babylon, "How art thou fallen from heaven, O Lucifer, son of the morning ! . . . For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God : " Isaiah xiv. 12-13 ; or in Christ's denunciation, "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." Matt. xi. 23.

For a clearer idea of Christ's teaching with regard to the kingdom of heaven, we must go to the book of Daniel ; in this book are given two visions, showing the future of this great struggle between good and evil, in earthly and heavenly spheres. That given to (Daniel ii.) Nebuchadnezzar, a statesman and unacquainted with God, is all shown in earthly symbolism, gold, silver, brass, iron, clay, stone, showing him the future in earthly organizations ; while in that given to Daniel, a man of God, although the Gentile kingdoms are symbolized as beasts, the everlasting stone kingdom, which filled the whole world, is shown in its spiritual origin. "I saw in the night visions, and, behold, one like the Son of Man came with the *clouds of heaven*,* and came to the Ancient of Days, and they brought Him near before Him. And there was given Him, dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him : His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. vii. 13.

This gives the real origin of the stone kingdom of Nebuchadnezzar's dream—a spiritual, heavenly origin—hence the kingdom of heaven or of God. In comparison with this the other world empires, the work of man, are designated as beasts. It is noticeable that from the symbolism of the two visions, we can deduce that the last and world-wide kingdom extends through both heavenly and earthly spheres as David saw it, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty : for all that is in the heaven and in the earth is Thine ; Thine is the kingdom, O Lord, and Thou art exalted as head above all." I. Chron. xxix. 11.

We will look for a moment at the symbolism of the heavenly

* Notice that an emblem of man is introduced into a heavenly scene, denoting Christ's mission on earth to take His kingdom.

vision of Daniel ; we have already noticed that heaven is the source of all spiritual power and has been used as a symbol of earthly authority ; therefore the vision of the Son of Man receiving His kingdom in heaven is as should be expected, since heaven is the source of all power. But there is another symbol—He came “with the clouds of heaven”. Is there any meaning to be attached to this? Biblical symbolism is usually consistent.

Now we know that the clouds in the earthly sense, are the source of rain ; does rain symbolize anything in the Bible? Read Deut. xxxii. 2.

“ My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass ; because I will publish the name of the Lord : ”

Is not this a symbol of pure doctrine ? Again Isaiah lv. 10-11.

“ For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater : so shall My word be that goeth forth out of My mouth : it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

Surely rain is here used as a symbol of divine influence upon the earth, through His word.

Then combining these two symbolic meanings of rain—pure doctrine and divine influence through His Word, we can see in the symbol of the cloud, the *source* of pure doctrine and divine influence. Therefore combining the symbolism of the vision, we see *the Son of Man receiving His eternal kingdom*, from the source of all spiritual power, *as the source of pure doctrine and divine influence*, extending from heaven to earth.

“ My words are spirit and they are life.”*

From this we will follow Christ preaching the kingdom of God as the Son of man.

To begin with we have noticed the essentially spiritual nature of the kingdom, which is emphasized by Paul in 1 Cor. xv. 50.

“ Flesh and blood cannot inherit the kingdom of God : ” Then we notice that the time of proclamation in the prophetic time scale had arrived, for “ Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is

* It will be noticed that clouds are the source of hail ; hail symbolises punishment. Therefore the vision typifies Christ in both aspects, blessing and punishment ; “ He treadeth the winepress of the fierceness and wrath of Almighty God.” Rev. xix. 15. See Symbolism.

fulfilled, and the kingdom of God is at hand : repent ye, and believe the gospel." Mk. i. 14-15.

What was to be its manner of development? The parable of the mustard seed tells us, " Then said He, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden ; and it grew, and waxed a great tree ; and the fowls of the air lodged in the branches of it." Luke xiii. 18. *From the smallest of beginnings it was to develop into a world-wide kingdom.*

And again as to its development :—" And when He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation : neither shall they say, Lo here ! or Lo there ! for, behold, the kingdom of God is within you. . . . For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven ; so shall also the Son of man be in His day. . . ." Luke xvii. 20-24.

" For the powers of heaven shall be shaken, And then shall they witness the Son of Man coming in a cloud with transcendent power and majesty. . . . In like manner, you, too, when you witness these events, understand that the kingdom of God is near. I tell you indeed, that this generation shall not pass away until all will begin." Luke xxi. 26-32. (*Fenton.*)

We must note here, how closely connected is the coming of the Son of Man and the development of the kingdom of God. Can it be that the " coming " or presence of the Son of Man follows a similar line of development to that of the kingdom? A small beginning to a glorious fulfilment?

We know that the kingdom, in its embryo stages, was already preached at the time of Christ, yet we are told of " Joseph of Arimathæa an honourable counsellor, which also waited for the kingdom of God."

He was awaiting, first the national development, as expressed in the question to our Lord by the disciples, " Lord, wilt Thou at this time restore again the kingdom to Israel? " To which He replied, " It is not for you to know the times or the seasons, which the Father hath put in His own power." Acts i. 6. After this comes the world-wide kingdom when " all people, nations, and languages should serve Him." Dan. vii. 14.

In this way it seems we must await the coming of the Son of Man in spiritual power. Let us attempt to trace such a development.

Can we find any hint as to the time of the establishment of His kingdom? Since the crucifixion and resurrection were

the great ordeal and triumph by which He reconciled man to God, and made preparation for man's life with God, it would seem that it must date from after these events. The following is Christ's teaching about this.

"Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of Man coming in His kingdom." Matt. xvi. 28.

"With desire I have desired to eat this passover with you before I suffer : for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Luke xxii. 15-16.

"For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." v. 18.

To the high priest at His trial :—

"Thou hast said : nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Matt. xxvi. 64.

From His first saying it would appear that the establishment of His kingdom could not be many years distant, and from the second that it must be before the next Passover. His last saying quoted would infer that the high priest would see Him in supreme spiritual power, although he was the author of His crucifixion ; therefore His kingdom must eventuate soon.

After His resurrection He appeared to them during forty days and spoke of those things concerning the kingdom of God, of which they were apostles : their ministry was sealed by the gift of the Holy Ghost in the upper room. Acts. ii. 1-4.

Now we are assured by Paul that, "The kingdom of God is not meat and drink ; but, righteousness and peace, and joy in the Holy Ghost : " Rom. xiv. 17. Therefore we may assume that the establishment of the kingdom of God, *under the rule of the Son of Man*, took place immediately after the disciples had received power from the Holy Spirit sent by Christ. The rule of Christ lasts until "all things shall be subdued unto Him ; then shall the Son also Himself be subject unto Him (God), that put all things under Him." (See note on Holy Spirit.) I. Cor. xv. 28.

There is one particular point to be noticed with regard to the passages previously quoted, that the Son of Man is to be seen "coming" in power, *i.e.*, taking to Himself spiritual power : but in Luke xxi. 27 we are shewn a development of this, His coming in a cloud *with power and great glory*. This corresponds to the millennial period of Rev. xx.

For the next use of this symbolism we will turn to the Revelation at the beginning of which, we are told, "He cometh with clouds." In the epistle to the Church at Sardis,

He says, "I will come on thee as a thief" (Rev. iii. 3); and addressing Himself to the Church at Philadelphia (v. 11), He says, "Behold I come quickly." Then at the gathering for Armageddon (Rev. xvi. 14-15), He says once more, "I come as a thief"; surely a picture of the secret development of His power amid all the uproar of false teaching which leads the nations to the battle of that great day of God Almighty and the final destruction by Him of Great Babylon, as described symbolically in Rev. xix. 11-16.

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called the Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, and LORD OF LORDS."

"Allelujah; for the Lord God omnipotent reigneth."

Surely in this He has "come" having put on the fulness of His power and glory.

We have seen from the foregoing that the growth of His kingdom and the progress of His coming seem to run parallel courses. We will examine some other statements in Scripture about these things to obtain corroboration of them, if possible. Let us examine Christ's own words about the promise of His coming, as recorded in John xiv. 15-23.

"If ye love Me, keep My commandments. And I will pray the Father, and He shall give you *another Comforter*, that He may abide with you for ever; even the *Spirit of Truth*; whom the world cannot receive, because it seeth Him not, neither knoweth Him: for *He dwelleth with you, and shall be in you*. I will not leave you comfortless; *I will come to you*."

"Yet a little while, and *the world seeth Me no more; but ye see Me*: because I live, ye shall live also. At that day ye shall know that I am in My Father, and ye in Me and I in you."

"He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will *manifest Myself to him*. Judas saith unto Him, not Iscariot, Lord, *how is it that*

Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, *and we will come unto him, and make our abode with him.*"

The words "another Comforter" first draw our attention. Who was the first Comforter? "Let not your hearts be troubled; ye believe in God, believe also in Me" (Jn. xiv. 1), does not this shew that He considered Himself as their Comforter?

Again the words "another Comforter, that He may abide with you *for ever*; even the Spirit of Truth"; compare this with "I am the way, the truth and the life." John xiv. 6. What other conclusion is there than that the Comforter is the Spirit in Christ? "For He dwelleth with you and shall be in you" (v. 17). He dwelt among them in the person Christ, but would dwell in them. When? "I will not leave you comfortless, I will come to you. Yet a little while and the world seeth Me no more; but ye see Me. . . . At that day ye shall know that I am in My Father, and ye in Me, and I in you." It was essential that Christ should discard the fetters of the "house of clay" in which He dwelt, that the Spirit of God, working through Him, might be able to assert itself in its eternal form (the things which are not seen are eternal (II. Cor. iv. 18)) :—"That He may abide with you for ever." Hence His words, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." Jn. xvi. 7.

Now we know that Christ and His Father are one; and that the Spirit in Christ is the Spirit of God or the Holy Ghost. Christ as the perfectly obedient Son, through Whom the Holy Spirit of the dominant Father was active in fulness, is the agent of God; "the Father that dwelleth in Me, He doeth the works." Therefore the Comforter is in reality the Holy Spirit working through Christ Jesus; "But the Comforter, which is the Holy Ghost, Whom the Father will send in My name. . . ." (v. 26); in this way He is manifesting Himself to believers and has come to them. His coming is therefore spiritual in every sense, and the fulness of His coming is when He is present in every heart on earth, and His pure doctrine and divine influence is accepted everywhere.

This universal acceptance of His teaching is described in Matt. xxiv. 30-31.

"And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.

"And He shall send His angels with a great sound of a

trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

There is another description of His coming, very similar in nature to the previous one, in I. Thess. iv. 15-17.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Since this must be considered as part of the first resurrection, (only those in Christ take part in this), it must also be compared with I. Cor. xv. 51.

"Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality."

In the first place the symbolism of the description of the "coming" and the resurrection is evidently of the same order as that of the Revelation, for we are told of the "voice of the archangel", of the trump of God, of heaven, of clouds, and of the air. In both descriptions (I. Thess. and I. Cor.), those who are dead, or sleep, or rest, are raised, and those who live are changed; now we know from I. Cor. 15. 44, that "It is sown a natural body; it is raised a spiritual body." We see from I. Thess. iv. 15 that this spiritual body meets Him in the clouds, in the air; therefore these descriptions are but a corroboration of the formerly expressed ideas concerning His spiritual "coming," which coincides with the first resurrection (see Chapter VIII. and Rev. xx. 4-6).

Another phrase which may also cause some perturbation as to the nature of His coming, is this, "Nevertheless when the Son of Man cometh shall He find faith on the earth?" Luke xviii. 7-8. The setting of this phrase is just after the promise of Jesus Christ that God would avenge His elect, although He was very longsuffering with the wicked.

This points to the probability of a long period of time during which evil would be predominant and the elect ill-treated, and agrees with the general trend of prophecy. In the Revelation, Babylon still "sits a queen", to the very end; and her fall comes in one hour. This agrees with Luke xviii. 8, "I tell you that He will avenge them speedily." God gives warning to

His people to come out of her lest they partake of her plagues ; and again in the symbolism of the Revelation just previous to Armageddon, He says, "Blessed is He that watcheth and keepeth his garments lest he walk naked and they see his shame."

Since saints are clothed with the righteousness of Christ, this would appear to refer to a period of falling away coinciding with the false teaching of the three evil spirits as frogs. Rev. xvi.

Therefore in the period before He comes and takes to Himself His kingdom (at the fall of Babylon), there is to be a period of very little faith ; this agrees with Christ's question, " When the Son of Man cometh, shall He find faith on the earth ? "

The fall of Babylon and the taking to Himself of His kingdom, is also symbolized in Rev. xiv. 14. " And I looked, and behold a white cloud, and upon the cloud sat one like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. . . . And He that sat on the cloud thrust in His sickle on the earth ; and the earth was reaped."

Here we have the same symbolism of the Son of Man, seated on a *cloud in heaven*, taking to Himself from that elevation, earthly spiritual power ; shewing that the rule of His earthly kingdom is operated from the heavenly spiritual sphere. Use of the word *heaven* as a symbol of spiritual and political power is made when the two witnesses (Rev. xi.) "went up to heaven in a cloud" (v. 12). The expression would seem to infer that this attainment of spiritual power is made by pure doctrine and divine influence ; since the two witnesses are described as prophets (verse 10), the symbolism of the whole seems related, and the vision is interpreted as the rise to spiritual power of the Old and New Testaments, expressed in the Protestant faith, with its attendant reflection of political power in those countries whose light it truly was. (See Part III.)

There is one prophecy of the coming of Christ which seems to point decidedly to a personal coming ; it is that made at Christ's ascension as described in Acts i. 9-11 (R.V.).

" And when He had said these things, as they were looking, He was taken up ; and a cloud received Him out of their sight. And while they were looking stedfastly into heaven as He went, behold, two men stood by them in white apparel ; which also said, Ye men of Galilee, why stand ye looking into heaven ? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven."

What was the manner of His departure ? into a cloud in heaven ; therefore His coming must also be in a cloud of

heaven ; this we have seen declared on other occasions. But He rose in an actual cloud and from our former inquiries we expect His coming in a symbolic cloud. How do we account for this ? It is well known that the disciples had no understanding of what Christ meant when He said to them on various occasions, that He must be killed and rise the third day ; for it was with them as with the Jews that " they understood not this saying, and it was hid from them, that they perceived it not." So it was necessary (as explained in Chapter VIII.) to give them visible proof of His resurrection ; this gave them the necessary faith to carry on His work. May this not have been so in the case of the ascension ?

Christ had sent the message to them, " I ascend unto My Father and your Father ; and to My God and your God." John xx. 17. From their knowledge of the symbolism of Daniel, and from the teaching of Christ Himself, they would know that He must go to receive His kingdom and come in the clouds of heaven ; but in their dulness of perception they would only perceive the physical meaning of these words, and since He would come with the clouds of heaven to receive His kingdom (Dan. vii. 13-14), what else could be expected than that He should ascend into them after his earthly mission ? Hence this practical object lesson provided.

But the two men in white would have a symbolic meaning in their statement, even as Christ, after having given a practical object lesson, had symbolic meaning in His sayings. Take for instance the raising of Lazarus from the dead. The practical example was the raising of Lazarus from physical death, but listen to the metaphorical teaching accompanying it :—

" Jesus said unto her, I am the resurrection and the life ; he that believeth in Me, though he were dead yet shall he live ; and whosoever liveth and believeth in Me shall never die. Believest thou this ? " John xi. 25-26.

Here Christ speaks of one spiritually dead yet restored to spiritual life by belief in Christ, and the same person regarded as physically alive, never really dies for his spirit is in contact with its Creator through belief and so lives for ever. So we may accept the probability that the two men in white would have a metaphorical sense in their description of His coming " with the clouds of heaven." Was not the presence of the two men in white a guarantee that the whole phenomenon was of a visionary and supernatural nature, as at the resurrection ?

We have seen that the growth of His kingdom and the power of His coming have their fullness ; so it must be with

the contact of His spirit with man. It is beautifully expressed in the symbols of Rev. xxi. 2-4.

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the Temple of it. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the Light thereof." Rev. xxi. 22.

What then is this New Jerusalem, this holy city coming down from God out of heaven? Surely the spiritual government of God in the hearts of men. But God works through His human servants and so we find the city founded upon the names of the twelve apostles, with means of entry through gates named after the twelve tribes of Israel. In this way is symbolized the agency of true Israel on earth of the new dispensation in the rule of His eternal kingdom.

We have followed the growth of the kingdom of heaven, side by side with the development of the power and glory of the Son of Man; we have seen the power of the Son of Man as administered through the contact of the Holy Spirit with the human spirit. We have also noticed that at a certain epoch there is a change in the spiritual state into which those who pass from this world are introduced; as far as one can judge (1. Thess. iv. 13), this change is made in the period when He takes to Himself full power, at the time of the destruction of Babylon. It is a change from a state of sleep or rest, to a state of spiritual activity for and in the presence of Christ.

There is also designated two separate conditions of the relation of Christ to the world; the first state that of a hidden presence is described by the use of the Greek word "parousia", such as a Christian might experience by His indwelling Spirit. But there is another phase, described by the use of the words "epiphania" and "Apokalupsis" which mean a bright unveiling or revealing as of something previously hidden. This would appear to be that phase when He is come, when He takes to Himself His kingdom.

The difference between the phases is very clearly shewn at

the period of Armageddon, previous to which He declares, "Behold I come as a thief"; afterwards we are given a symbolic picture of Him as a conquering leader at the head of the army of His saints bringing about the fall of Great Babylon and the establishment of His rule over the nations with a rod of iron (Rev. xix. 11). This is the period of the first resurrection, when His saints commence their active rule with Him over the nations of the world. This apparently is the time when those who "sleep" in Him awake, and those who pass from the earth go straight to active spiritual rule with Him, as promised to Daniel:—

"But go thou thy way till the end be: for thou shalt rest and stand in thy lot at the end of the days." Dan. xii. 13.

We have examined the nature and the beginning of the kingdom of God but the exact time of its full development we do not know:—"But of that day and the hour knoweth no man, no, not the angels of heaven, but My Father only." Matt. xxiv. 36. Yet in this chapter and in other prophecies to be considered in Part III., the period before its full growth is broadly sketched in.

Although Christ declares this lack of knowledge at the time of His earthly mission, we must bear in mind that in the symbolism of the Revelation, dealing with events future to A.D. 96, Christ is symbolized as being the only one worthy to reveal the unknown events of the future. This is depicted in Rev. v. 1-10, where the Lamb takes the book sealed with seven seals from the right hand of God, and is declared worthy to break the seals, thus revealing future events known only to God. This future knowledge is described in Rev. i. 1-2, as follows:—

"The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw."

Since Daniel xii. 10 declares with regard to future events, "none of the wicked shall understand; but the wise shall understand," it must be expected that in time these prophecies will be understood.

In the first place Matt. xxiv. 14 gives the necessary condition that must exist before it can eventuate, "And this gospel of the kingdom shall be preached in all the world for a witness to all the nations; and then shall the end come." This condition has to a great extent been fulfilled owing to the efforts of the Protestant churches, the greater part of those

efforts being centred in the United States of America and the British Commonwealth of Nations.

The second warning is given in verse 15 : " When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, . . . *woe* unto them that are with child, and to them that give suck in those days ! . . . for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

This downtreading of the holy place is prophesied in Dan. viii. 8-14, and is the story of the rise and fall of Moslem power ; this prophecy is given in more detail in Rev. ix. and is introduced in the last verse of Rev. viii. in the following manner :—

" And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, *Woe, woe, woe*, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound."

These three woes then correspond to the woe of the period of great tribulation as prophesied by our Lord in Matt. xxiv. 19-29; they cover the period of the fifth, sixth and seventh trumpets of the Revelation ; the seventh trumpet covers the period of the consumption of Babylon, ending with her fall at the end of the seventh vial of wrath. Then comes the millennial rule of Christ as it is described in Matt. xxiv. 29-31.

" Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken : and then shall appear the sign of the Son of Man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a sound of great trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

At the destruction of the social systems of man by the tribulation, men's minds will be turned to Christ, the source of spiritual government and power, and they will accept Him as Lord and Saviour and His kingdom will be established in the earth, believers in Him being drawn from all points of the compass ; enough to establish His rule on earth and keep evil in subjection during His millennial reign until it is destroyed at the second death and the rule of God becomes universal on earth.

This spiritual, universal reign of Christ, must have its earthly expression in the national affairs of man, and it must have its centre of organization for worldly affairs. This is dealt

with in "The Relation of Israel to the Church," being expressed in Dan. vii. in this way :—

"But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever" (v. 18).

"Until the Ancient of Days came, and judgment was given to the saints of the most High ; and the time came that the saints possessed the kingdom " (v. 22).

"And the kingdom and dominion and greatness of the kingdom under the whole heaven, shall be given to the *people* of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him " (v. 27).

Who are the people of the saints of the most High ? Who but Israel ? Then since it is the kingdom under the Son of Man, it must be true Israel of the New Covenant in Christ ; first mostly to be found among national Israel, but then to develop throughout the whole world, with Palestine and Jerusalem as its visible centre.

As to the time of these developments, we believe that we are even now entering the last great political and religious upheaval which destroys evil systems, and introduces the rule of God and His Christ. But this will be discussed in Part III.

FINIS.

NOTE ON SPIRIT LIFE.

THE spirit world is brought to our notice in the first chapter of Genesis, v. 2, "And the Spirit of God moved upon the face of the waters." This defines the spiritual nature of God.

The manifestation of angels are quite numerous:—To Abraham, Lot, Manoah, Ornan, Elijah, Daniel, Zachariah, Mary, Paul, etc. Of Paul the Pharisees said, "We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God." Acts xxiii. 9.

There were those who called up spirits, such as the witch of Endor; all these are condemned of God. It is the duty of man to put God first and await His pleasure to us, if He should wish to send us any special message or evidence.

But evidence of the spirit world is not confined to manifestations of spirit beings, which are normally invisible, but the fact of an outside Intelligence can be proved by:—

(a) Warning and prophetic dreams. Of these there are many cases outside Bible history, beside those in the Bible.

(b) Symbolical and prophetic visions, such as those of Daniel, Elijah, Ezekiel, Peter, John, etc.

(c) Disembodied "voice," as those to Moses, Elijah, our Lord, etc.

This is quite apart from the great fact of Christian life, the working of the Holy Spirit upon the human spirit, changing its very nature. "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.

"But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." I. Cor. xii. 3-11.

Do these gifts exist to-day? Of visions and dreams given to others I have certainly heard, and to these I add our family

testimony ; for of the classes (a) (b) (c) we have certainly been acquainted with :—

(a) Symbolical and prophetical dreams.

(b) Symbolical and prophetical visions.

These last have been very numerous and have given us guidance on :—

Political affairs, personal correction, and knowledge of the state of mind of absent ones ; Church affairs, this particular work, and a series of stone symbolisms which appear to relate to the Stone Kingdom.

(c) Mental voices which have given direct guidance, with and without prayer made for the guidance.

To my mind and with my experience there can be no doubt of the existence of that spirit world ; but it is for us to seek contact with God Himself, and not with spirits. It was the principles learnt in this experience which gave us the interpretation of the " Son of man coming in the clouds of heaven."

NOTE ON PROPHECIES CONCERNING CHRIST.

" O fools and slow of heart to believe all that the prophets have spoken." Luke xxiv. 25.

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THE prophecies concerning the expected Messiah are many and various, and may be roughly divided under two headings.

(1) Those of definite character.

(2) Those of an indefinite character.

Chief among these of a definite character are those which define the line of human descent.

(a) That to Abraham, " In thy seed shall all the nations of the earth be blessed." Gen. xxii. 18. Paul claims this to be fulfilled in Jesus Christ (Gal. iii. 16) ; but it has a secondary application to the Israel race as a whole ; see Acts iii. 25-26. " Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

" *Unto you first* God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." (See Part I.)

(b) The covenant with David, which declares that the Messiah should come of his line. (See Chapter III. of Part III.)

The seventy weeks prophecy of Daniel (see note on same), gives the time period of His advent; while the vision of Dan. vii. gives the chief characteristics of His kingdom; particularly worthy of note in this vision is the fact that "one like the Son of *Man*" is introduced into the *heavenly* scene; for fuller discussion of this see Chapter IX. of Part II. It should also be noticed that the symbolic appearance of our Lord to John in Rev. i. 13-17 is very similar to the appearance of the "man" who appeared to Daniel in the vision described in his tenth chapter. This resemblance is discussed in Part III.

Another definite form is with regard to place (Micah v. 2), "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from old, from everlasting." Jesus Christ was born in Bethlehem. Matt. ii. 4-14; Luke ii. 4-6.

Those of an indefinite nature are very numerous, but they very clearly define the characteristics of the Messiah, and mark events in His earthly career; appended is a list.

THOSE DECLARED BY SCRIPTURE TO HAVE BEEN FULFILLED.

	<i>Prophecy.</i>	<i>Fulfilment.</i>
<i>His youth.</i>		
<i>Born, place.</i>	Micah v. 2	Matt. ii. 5-6
<i>Of a virgin</i>	Isaiah vii. 14	Matt. i. 22-23
<i>Taken to Egypt</i>	Hosea xi. 1	Matt. ii. 15
<i>Massacre of infants</i>	Jere. xxxi. 15	Matt. ii. 17-18
<i>His forerunner.</i>	Isaiah xl. 3	Jn. i. 23; Matt. iii. 3., etc.
	Mal. iii. 1.	Mk. i. 2; Luke i. 76 and vii. 27
	Mal. iv. 5-6	Matt. xi. 14; xvii. 12; Mk. ix. 11-13.
<i>His ministry.</i>		
<i>Place</i>	Isaiah ix. 1	Matt. iv. 14-16
<i>Character</i>	Isaiah lxi. 1-2	Luke iv. 16-21
<i>Manner</i>	Isaiah xlii. 1-3	Matt. xii. 17
<i>Method</i>	Psalms lxxviii. 2	Matt. xiii. 35
<i>Miracles</i>	Isaiah liii. 4	Matt. viii. 17
<i>His rejection</i>	Isaiah vi. 9-10	Matt. xiii. 14-15; Mk. iv. 11-12
	Isaiah liii. 1-3	John xii. 37-38
	Psalms cxviii. 22-23	Matt. xxi. 42; Mk. xii. 10

	<i>Prophecy</i>	<i>Fulfilment.</i>
<i>A stumbling stone</i>	Isaiah viii. 14 ; xxviii. 16	Romans ix. 33
<i>King</i>	Zech. ix. 9	Matt. xxi. 4-5
<i>Betrayed</i>	Ps. xli. 9	John xiii. 18
	Zech. xi. 12-13	Matt. xxvii. 3-10
<i>Abandoned</i>	Zech. xiii. 7	Matt. xxvi. 31
<i>His trial</i>	Isaiah liii. 12	Mk xv. 28
<i>His crucifixion</i>	Ps. xxii. 18	Matt. xxvii. 35
	Ps. lxix. 21	John xix. 28-30
	Zech. xii. 10	John xix. 37
	Ex. xii. 46	John xix. 36
<i>His resurrection</i>	Ps. xvi. 8-10	Acts ii. 25-31
<i>His ascension</i>	Ps. cx. 1	Acts ii. 32-36

OTHER PROPHECIES.

<i>Our Lord</i>	Ps. ii. 7	Acts xiii. 33 ; Heb. i. 5
<i>High Priest</i>	Ps. cx. 4	Heb. v. 6 ; vii. 17 and 21
<i>Prophet</i>	Deut. xviii. 15-19	Acts iii. 22-23
<i>King</i>	Ps. xlv. 6-7	Heb. i. 8-9
<i>Son of God</i>	Ps. ii. 7	Acts xiii. 33 ; Heb. i. 5 ; Matt. iii. 17
<i>Son of Man</i>	Ps. viii. 4-6	I. Cor. xv. 27 ; Heb. ii. 6-9
<i>Man</i>	Ps. xxii. 22	Heb. ii. 12
<i>Seed of Abraham</i>	Gen. xxii. 18	Gal. iii. 8 and 16
<i>God's throne</i>	Ps. cx. 1	I. Cor. xv. 25 ; Acts ii. 34-35.
(See Davidic Covenant, Chapter III. of Part III).		
<i>His rejection</i>	Isaiah lxxv. 2	Rom. x. 21
	Psalms lxix. 8	John vii. 5
	Psalms lvi. 5	Mk. xii. 13
	Psalms lxxi. 10	John xi. 47-57
<i>His sufferings.</i>		
<i>Sacrifice</i>	Psalms xl. 6-8	Heb. x. 5-14
	Isaiah liii. 5	I. Peter ii. 24
<i>False witness</i>	Psalms xxxv. 11	Matt. xxvi. 59-61
<i>His silence</i>	Isaiah liii. 7	Matt. xxvi. 62-63 ; Jn. xix. 9-10
<i>Spit on Him</i>	Isaiah l. 6	Matt. xxvi. 67
<i>Scourged</i>	Isaiah l. 6	Matt. xxvii. 26
<i>His drink</i>	Psalms lxix. 21	Matt. xxvii. 48
<i>Pierced</i>	Psalms xxii. 16	At the crucifixion

	<i>Prophecy</i>	<i>Fulfilment.</i>
<i>Mocked</i>	Psalms xxii. 7-8	Matt. xxvii. 43 ; Mk. xv. 29
<i>Buried</i>	Isaiah liii. 9	Matt. xxvii. 57-60 ; Lk. xxiii. 50
<i>His character.</i>		
<i>Sinlessness</i>	Isaiah liii. 9	I. Peter ii. 22
<i>Meekness</i>	Isaiah liii. 7-8	Acts viii. 32-35

NOTE ON THE HOLY SPIRIT AND THE HOLY TRINITY.

"Who hath directed the Spirit of the Lord or being His counsellor hath taught Him?" Isaiah xl. 13.

"It is also written in your law, that the testimony of two men is true. I am one that bear witness of Myself, and the Father that sent Me beareth witness of Me." John viii. 17-18.

THERE is a rule in many Christian bodies to insist upon belief in the Holy Trinity as a belief necessary to salvation, and membership of their communion; but is this Scriptural? There is no mention in either Old or New Testament of a Holy Trinity, *i.e.*, of three separate persons forming one Triune God. The only trinity directly implied is described by Jesus Christ in John xvii. 20-23.

"Neither pray I for these alone, but for them also that shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they may also be one in Us: . . . that they may be one, even as We are One: I in them, and Thou in Me, that they may be made perfect in one;"

This trinity consists of the Father, the Son, and believers forming spiritually one body, the Church; Christ being the head of that body. Eph. iv. 15.

"He that is joined unto the Lord is one Spirit." I. Cor. vi. 17.

"If a man love Me, he will keep My words: and My Father will love him, and We will come unto Him, and make Our abode with him." John xiv. 23.

"At that day ye shall know that I am in My Father, and ye in Me, and I in you." John xiv. 20.

This seems clearly to be a trinity which brings perfection to the love of God, by the obedience and love of man in return; of the Godhead of this trinity Christ often insists that, "I and My Father are One"; the unity of the will of the Godhead, in the will and love of the Father working through the perfect love and obedience of the Son, we have mentioned

before. Of this union Christ said, " My Father is greater than I," and although " He (God) raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come : and hath put all things under His feet, and gave Him to be head over all things to the Church, which is His body " (Eph. i. 20), thus bestowing on Christ equality of authority though not of power, yet Paul declares, " When all things shall be subdued unto Him (Christ), then shall the Son also be subject unto Him (God), that put all things under Him (Christ), that God may be all in all." I. Cor. xv. 28.

The doctrine and works of Christ were of God.

Now it is certain that the name of the Holy Spirit is coupled with that of God and Christ Jesus ; of the Holy Spirit Christ says (John xiv. 16), " I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever ; even the Spirit of truth ; Whom the world cannot receive because it seeth Him not, neither knoweth Him ; but ye know Him ; for He dwelleth with you and shall be in you."

The Comforter or Holy Spirit dwelt with them in the person of Christ.

" But the Comforter, which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things . . ." Jn. xiv. 26.

" But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father." John xv. 26.

It is noticeable that Jesus Christ couples His own name with that of the Father many times, but of the Holy Spirit He declares that either God or He would send it : this is natural since the will of God and Christ is one. But it places the Holy Spirit as subject to that will ; also it is stated that the Spirit of truth or Holy Spirit, *proceedeth from the Father*. John xv. 26.

Now we are told that God says, " I will pour out My Spirit upon all flesh " ; also that *God is a Spirit* as is our Lord Jesus Christ, therefore the Holy Spirit must be of the spiritual nature of the Godhead, as Christ declares, " I will not leave you comfortless I will come to you." We have learned that God is an all pervading Spirit, and perhaps this idea of an all pervading Spirit with its central Intelligence and power, can better be grasped by a modern analogy, *viz.*, the broadcasting station. In this we have a centre of power and intelligence distributing in all directions, knowledge by sound and vision ;

there may perhaps be power in the future. But only those whose receivers are in tune can receive it ; such is the relation between God and man. God pours out His Spirit upon all flesh, but only those in the right spiritual state of repentance and love can benefit.

This idea of the relation between God, Christ, and the Holy Spirit is borne out by the symbolism of the Revelation ; the Revelation is described thus :—(Rev. i. 1) " The Revelation of Jesus Christ, which God gave unto Him," stressing the superiority of the Father over the Son. In by far the greater number of cases we shall find the names of God and of Christ coupled together in the manner that these texts will illustrate.

" Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. v. 13.

" Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Rev. vi. 16.

" Salvation unto our God which sitteth upon the throne, and unto the Lamb." Rev. vii. 10.

" Here is the patience of the saints : here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv. 12.

" And I saw no temple therein ; for the Lord God Almighty and the Lamb are the temple of it." Rev. xxi. 22.

" And He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. xxii. 1.

In the epistles the Father and the Son are named together many times without the Holy Spirit in :—Rom. i. 1-3 ; I. Cor. i. 3 and 9 ; II. Cor. i. 2-3 ; Gal. i. 1-3 ; Eph. i. 2-3 ; Phil. i. 2 ; Col. i. 2-3 ; I. Thess. i. 1 ; II. Thess. i. 2 ; I. Tim. i. 1-2 ; II. Tim. i. 1-2 ; Titus i. 4 ; Philemon i. 3 ; Hebrews i. 1-2 ; James i. 1 ; II. Peter i. 1-2 ; I. John i. 3 ; II. John 3 ; Jude i. 1 ; in all the greetings of the epistles, I. Peter i. 1 is the only place where the Father, Spirit, and the Son are mentioned together, we will quote :—

" Elect according to the foreknowledge of God the Father, *through sanctification of the Spirit*, unto obedience and sprinkling of the blood of Jesus Christ."

Jude i. declares :—

" Jude the servant of Jesus Christ, and brother of James, to them *that are sanctified by God the Father* and preserved in Jesus Christ."

This would support the view that the Father and the Spirit are one person, the Spirit being that essence of the Father which makes contact with mankind.

In Rev. i. 4-5, we find a symbolism placed in conjunction with God and Christ :—

“ Grace be unto you, and peace, from Him which is, and which was, and which is to come ; and from the seven Spirits which are before His throne and from Jesus Christ who is the faithful witness. . . . ”

Seven, in Hebrew, is the number of perfection, and considering this with its position between God and Christ, it would seem that the term “ seven Spirits,” refers to the Holy Spirit. If this is so and it does not seem an unreasonable deduction, then the position of the seven Spirits—before the throne—corresponds to the status of the Holy Spirit as deduced before, *i.e.*, as agent and part of the nature of the Godhead ; the symbols do not shew an equally elevated person with God.

“ Thus says the Master (Christ) of the seven Spirits of God.” Rev. iii. 1 (*Ferrar Fenton*).

“ And out of the throne proceeded lightnings and thunderings and voices ; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.” Rev. iv. 5.

“ And in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.” Rev. v. 6.

This symbolism of the Revelation is in alignment with that of the Old Testament as may be expected.

“ For, behold, I will bring forth My servant the Branch. For behold the stone that I have laid before Joshua ; upon one stone shall be seven eyes : ” Zech. iii. 8-9.

“ For who hath despised the day of small things ? since the seven eyes of the Lord shall rejoice and shall see the plummet in the hand of Zerubbabel : they are the eyes of the Lord which run to and fro through the whole earth.” Zech. iv. 10 (margin).

David exclaims, “ Whither shall I flee from Thy presence ? ” Psalms cxxxix. 7.

The Spirit of the Lord appears to have more than spiritual value, for we are told that, “ They should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us ; for in Him we live, and move, and have our being.” Acts xvii. 27.

At the creation the Spirit of the Lord moved upon the face of the waters ; the Spirit of the Lord descended upon Samson and gave him greater physical strength, while many miracles in the physical sphere are recorded, and continue even to-day. To sum up the evidence it seems that :—

(1) God the Father is an omniscient, all powerful, all pervading Spirit :—“ He giveth to all life, and breath, and all things . . . in Him we move and live and have our being.” In

the Old Testament there is no separation of personality of God and His Spirit.

(2) Jesus Christ, the first born of the creation, the only begotten Son of the Father, a quickening Spirit, of the same divine nature as the Father ; agent and vehicle of the Father's will, through perfect love and obedience to that will. In the present dispensation equal in authority with the Father until it is time to be subject unto Him, that God may be all in all. His power is the power of the Spirit of God working through Him.

"As Thou hast given Him (Christ) power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent." John xvii. 2-3.

"I have glorified Thee on the earth ; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John xvii. 4-5.

"I and My Father are one." One in love for each other, one in the perfect obedience of the Son to the will of the loving Father, and the trust of that Father in the Son :—"This is My beloved Son in Whom I am well pleased."

The following texts stress the pre-eminence of God, and the divine agency of Christ as the perfectly obedient Son through Whom the will and love of God was transmitted.

"One God and Father of all, who is over all, and through all, and in you all." Eph. iv. 6.

"To us there is one God, the Father, of Whom are all things, and we unto Him ; and one Lord, Jesus Christ, through Whom are all things, and we through Him." I. Cor. viii. 6 (R.V.).

"But the Father that dwelleth in Me He doeth the works." John xiv. 10.

"Who is the image of the invisible God, the firstborn of all creation ; for in Him were all things created, in the heavens and upon the earth . . . ; all things have been created *through* Him and unto Him, and He is before all things, and in Him all things hold together." Col. i. 15-17 (R.V. margin).

"Have this mind in you, which was also in Jesus Christ : Who, being in the form of God, deemed not His equality with God a thing to be grasped at, but emptied Himself, taking upon Him the form of a servant, being made in the likeness of men : and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of the cross.

"Wherefore God also exalted Him exceedingly, and bestowed on Him the name which is above every name : that in the name

of Jesus every knee should bend, of things in heaven and on earth and under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 5-11 (*Alford*).

The phrase "being in the form of God" must refer to His divine nature as "firstborn of the creation" and "Only begotten of the Father" and in this lay His equality with God—an equality of nature, but not of authority and power, for He says, "My Father is greater than I"—"He doeth the works"—"My doctrine is not Mine but His that sent Me."

In this sense must be read John i. 1.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him ; and without Him was not anything made that was made."

Also Hebrews i. 1 (*Alford*) : "God . . . at the end of these days spake unto us in His Son, Whom He appointed heir of all things, by Whom He also made the worlds ; Who being the brightness of His (God's) glory, and the express image of His substance, and upholding the universe by the word of His (God's) power, when He had made purification of sins, sat down at the right hand of the Majesty on high."

This relationship is brought out clearly in Ferrar Fenton's translation.

"Gladly giving thanks to the Father, Who brought us into the partnership of the inheritance of the holy in the light ; Who has delivered us from the power of darkness, and transferred us into the kingdom of His beloved Son—in Whom we have the redemption, the release from sins—Who is the likeness of the unseen God, the Producer of all creation ; because by Him was created everything in the heavens and upon the earth—the seen and the unseen ; whether thrones, sovereignties, governments, or authorities—the whole were created through Him and for Him ; and He Himself preceded all, and the whole was established by Him. And He is the head of the body, the Church ; He is the beginning, the Bringer-forth from the dead, so that He may Himself be the first over all. *Because He (God) decreed that all perfection should dwell in Him ;* and through Him He (God) will collect all again to Himself." Colossians i. 12-20 (*Ferrar Fenton*).

This decree and the power and agency it gives to Jesus Christ is mentioned in Hebrews i. 1-3. (*Ferrar Fenton*).

"God . . . at last in these times has spoken to us by a Son : Whom He appointed Inheritor of all ; and through Whom He made the ages ; Who . . . being the effulgence of His grandeur, and the representative of His essence, supporting all this by

His (God's) powerful *decree* . . . having made a purification from sins, seated Himself in right of the Majesty on high."

In the symbolism of the Revelation we are shewn Him as divine agent in another role :—" And He treadeth the winepress of the fierceness and wrath of Almighty God." Rev. xix. 15. Here He is the divine Agent of destruction, of judgment and punishment of evil persons and systems.

We must know that in Christ Jesus the full power of His Father dwells :—" Christ, in Whom are all the treasures of wisdom and knowledge hidden . . . for in Him dwelleth all the fulness of the Godhead bodily." Col. ii. 3-9 (R.V.).

" For God giveth not the Spirit by measure unto Him " ; Jn. iii. 34.

We are given but certain limited gifts of the Spirit, as witness Eph. iv. 1 :—

" I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love ; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling ; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. . . . And He gave some, apostles ; and some, prophets ; and some, evangelists ; and some pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ : till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ : "

Christ called God His Father ; God the Holy Spirit dwelt in Christ in fulness. The Holy Spirit through Christ dwells in us in measure. Therefore God is above all and through all and in you all.

(3) The Holy Spirit, " proceedeth from the Father "—the spiritual essence of God the Father which makes contact with His creation and brings man and God into communion. " If a man love Me, he will keep My words : and My Father will love him, and We will come unto him, and make our abode with him." John xiv. 23.

But definition of the nature of the Godhead is not essential to the kingdom of God. Love and obedience are the essentials :—

" And I have declared unto them Thy name, and will declare it ; that the love wherewith Thou hast loved Me may be in them and I in them." John xvii. 26.

For us the rule is, " Thou shalt love the Lord thy God with

all thy heart and with all thy soul and with all thy mind ; and thy neighbour as thyself." (See also Note on modern churches and the seventh head of the beast, Part III.)

NOTE ON THE GRAVE AND HELL.

TWO facts are necessary to be remembered, before this investigation ; these have been discussed previously.

(1) That a state of spiritual " life " or spiritual " death " commences before the physical death of a human being, the change in which he or she casts off the house of clay.

(2) That this state of " life " or " death " influences the fate of the human spirit after physical death.

The future of those having spiritual life is to partake of the everlasting spiritual life of the Creator.

The fate of those who are spiritually dead is to be separated from the life of God, a state of unrest and darkness ; which ends in total annihilation.

With this in mind we can continue our examination of the ideas conveyed by the words " grave " and " hell ".

In the Old Testament, the Hebrew word which is translated either grave or hell is the word " sheol " ; the abstract meaning of which is a pit or covered place. This has reference to the eastern mode of burial, in which a pit or cave was used as a burying place, niches being cut in the walls for the reception of the bodies. As a mark of military honour, soldiers were buried with their swords laid under their heads. Hence the following :—

" Asshur is there and all her company ; his graves are about him : all of them slain, fallen by the sword ; whose graves are set in the sides of the pit. . . . There is, Meshech, Tubal, and all her multitude ; her graves are round about him ; all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living. And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to *hell* with their weapons of war ; and they have laid their swords under their heads, but their iniquities shall be upon their bones. . . . " Ez. xxxii. 22-27.

The true meaning of hell is therefore the same as grave, and is connected with the idea of cessation of all earthly life and its activities. But it is not the cessation of spiritual life, as we have seen ; this only takes place at the second death, for those to whom it is due. The spirit which passes over in a state of " death " continues alienated from the life of God.

There is no idea of fiery torment contained in this ; rather unrest and remorse.

This state of separation from God is conveyed by such expressions as "outer darkness," "spirits in prison," "chains of darkness," awaiting the day of judgment and the second death, which is total destruction for the wicked. In the New Testament the Greek word "hades", translated hell, exactly equals "sheol" of the Old Testament.

Hell is also used in the New Testament, to express the word Gehenna ; Gehenna was the Valley of Hinnom outside Jerusalem, where fires were kept burning, by help of brimstone, for the destruction of dead bodies and garbage. This idea expressed by Gehenna is not torment but total destruction, as at the second death. It is used in the following passages :—Matt. v. 22, 29, 30 ; x. 28 ; xviii. 9 ; xxiii. 15, 33 ; Mk. ix. 43-47 ; Luke xii. 5 ; Jas. iii. 6.

"Tartaroo" is another word and is rendered "cast down to hell" by the translators in II. Peter ii. 4. "God spared not the angels that sinned, but cast them down to hell and delivered them to chains of darkness, to be reserved unto judgment."

That is, banished them from the presence of God, where all is light, life, and peace, to a state of alienation from God.

The original meaning of hell in English meant to conceal, to cover ; hence, a covered place ; such as "helling potatoes," putting them in pits ; the "helling of a house," covering or thatching it.

The only source of the idea of torture is from the symbolism of the Revelation, and here the torture is shewn as taking place in the presence of God (Rev. xiv. 10-11), or the lake of fire, where symbolical creatures such as the beast, the false prophet, Hades and death are thrown for their total destruction.

The "lake of fire burning with brimstone" is a symbol comparable to actual Gehenna, and therefore would convey the idea of total destruction. Into this (Rev. xx. 13-15 ; xix. 20) all not of God :—evil spirits and evil systems and states—all will be cast, as symbolical of total destruction, after which the rule of God is supreme. The Jews were not allowed to torture.

Among those destroyed are "hell" and "death" (spiritual) ; therefore hell is not a place of everlasting fiery torment, but that state where, absent from the love of God, spirits await the last judgment ; this state is destroyed for ever at the second death, after which the love of God will be supreme.

Since evil systems of teaching are destroyed by this fire it cannot be too strongly urged that the "fire" is entirely symbolical.

NOTE ON THE SEVENTY WEEKS PROPHECY.

THAT Jesus Christ was acquainted with the prophecies of Daniel is clear from (1) His reference to Daniel's vision of the Son of Man in His application to Himself of this term. (2) His reference to Daniel in His own prophetic summary. Matt. xxiv. 15. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place."

His warning, "The time is fulfilled," has reference to another prophecy given to Daniel, and described in his ninth chapter. Daniel confesses the sins of his people to God; having understood from his study of the prophecy of Jeremiah that the time of the desolation of Jerusalem was seventy years.

"I Daniel understood by the books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications" (v. 2-3).

(v. 20) "And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; Yea, whiles I was speaking in prayer even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

"And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee understanding . . . ; therefore understand the matter, and consider the vision.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and three score and two weeks; the street shall be built again, and the wall, even in troublous times.

"And after three score and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

"And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the

sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Dan. ix. 2-27.

We will now consider Jeremiah's prophecy (chapter xxix. 10). "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform My good word toward you, in causing you to return to this place."

Jerusalem besieged.	Cyrus decree of restoration of
Daniel made captive.	Temple (beginning)
606 B.C.	536 B.C.
I ————— 70 yrs. ————— I	
589—587 B.C.	519—515 B.C.
Burning of first Temple and	Return and building of second
siege of Jerusalem.	Temple (finished).

But the prophecy with regard to the Messiah (Jesus Christ) is for a period of seventy *weeks*; which equals four hundred and ninety days. And in Biblical symbols, a day is sometimes equal to a year; so this gives us a period of four hundred and ninety years. Two dates have been given previously, illustrating the seventy year period of Jeremiah as fulfilled; but these did not complete the restoration of Jerusalem; they were for the restoration of the Temple. There were yet two more decrees, by Artaxerxes (Medo-Persian ruler).

First.—457 B.C. To Ezra granting vessels for the Temple and the collection of money to be taken to Jerusalem for maintaining the Temple rites and buying livestock for the people. Ezra vii. 11.

Second.—444 B.C. To Nehemiah for the restoration of the city and walls of Jerusalem, Nehemiah i.-vi. (finish of the restoration of Jerusalem). It is noteworthy that the prophecy says, "from the commandment to restore and build *Jerusalem*," not the Temple.

Decrees.

1st.	I ————— 490 yrs. solar ————— I
	457 B.C.—69 wks.—A.D. 26— $\frac{1}{2}$ wks.—A.D. 30— $\frac{1}{2}$ wk.—A.D. 33
	I ————— 483 yrs. ————— I ————— 1 week or 7 yrs. ————— I
2nd.	I ————— 490 yrs. lunar ————— I
	444 B.C.—69 wks.—A.D. 25— $\frac{1}{2}$ wk.—A.D. 29— $\frac{1}{2}$ wk.—A.D. 32
	I ————— 483 yrs. ————— I ————— 1 week or 7 yrs. ————— I

Since the second decree, to finish the palace and the walls, was the building of the city, and since the Jews used lunar time, it is most probable that the last period is the one referred to. But it is witnessed to by both calculations.

The period given to the beginning of His mission as Messiah is, 7 weeks + 62 weeks = 69 weeks of years ; He confirms the covenant for one week (7 years) ; He was crucified in the " midst " of the week ; His mission took place in the first half ; the establishment of the Church, and its mission to the Jews by the disciples in the second half ; His crucifixion, when He was " cut off ", but not for Himself, caused the sacrifice and the oblation to cease. He was now High Priest and the one and only Sacrifice for sins.

The order of restoration, the Temple first and city after, is the right order. " Seek ye first the kingdom of God and all these things shall be added unto you." Temple and city are kept separate even in the symbolism of the Revelation.

PART III.

Prophecy in the Bible.

"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction."
Job xxxiii. 14-16.

FOREWORD.

THERE is a school of teaching which denies that the visions seen by the prophets were actual symbolisms seen in dreams or visions, but states that they were merely a figurative manner of expression used in writing the ideas of a particular prophet. This in spite of the fact that the symbolisms have been attached to the names of countries which in time fulfilled the prophecies.

Such a claim seems to me nonsense, and certainly a belittling of the power of God, against which the Scriptures warn us.

Having known three persons, whose word cannot be doubted, who have seen visions, and having as previously stated (Part II., Note on Spirit Life) experienced them in our family life daily for almost three years, and at intervals over many years, such teaching must be termed preposterous. In the visions granted to us, there is much Biblical symbolism:—white robes, white stone, white as a colour, the colours gold, blue, scarlet and black, woman as a church, clouds, frog, roads, eyes of fire, natural stone, horses, candlestick, bread, earthen vessels and beasts; also there are those of the early Christian Church and of modern times. The symbolical numbers two, three, four and six, have also entered into them, and five hundred.

In the light of this experience there is no alternative for us to the interpreting of the statements of the Bible as they are expressed, *viz.*, objective experiences given to the writers as stated by them.

S. G. MOULE.

October 25th, 1937.

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CHAPTER I

Two Systems of Earthly Rule.

"But all this was done that the scriptures of the prophets might be fulfilled." Matt. xxvi. 56.

"O fools and slow of heart to believe all that the prophets have spoken : ought not Christ to have suffered these things, and to enter into His glory ? And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself." Luke xxiv. 25-27.

"And we have more secure the prophetic word ; whereunto ye do well that ye take heed, as unto a candle shining in a dark place, until the day shall dawn, and the morning star shall arise in your hearts ; knowing this first, that no prophecy of the scripture cometh of private interpretation.

"For prophecy was never sent after the will of man ; but men had utterance from God, being moved by the Holy Spirit." II. Peter i. 19-21. (*Alford*).

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THE foregoing extracts give us our authority for taking notice of the candle shining in a dark place ; and surely there has been no greater need for the light of that candle than the need that exists to-day, when men's hearts are failing them for fear of the things that are coming upon the earth.

Where are we in the prophetic time-chart ? and what does it tell us of our state ? and to what may we look forward ?

This information will take some time to arrive at, and we will set out upon our quest, always asking that as the Holy Spirit moved men to utter the prophecies, so it may guide us in understanding them.

The Bible treats of two systems of earthly government :—

- (1) Divine rule by God.
- (2) Rule by the will of man.

The essence of the rule of God is the complete submission of the human will to the will of God ; this allows the freest play of the beneficent will of God in earthly affairs.

Rule by man consists to a great extent in the interplay between men's ambitions and desires which are often supported by the teaching of false religions and philosophies.

Let us consider the first of these systems.

The Scriptures teach that man was created in innocence and communion with God ; this state was forfeited by dis-

obedience. In patriarchal times examples of godly men are given, while the mass of mankind was disobedient. It was not until the time of Abraham that we get any inkling of increase in this obedient, faithful portion. God made certain unconditional promises to Abraham, which were to be for the benefit of mankind :—" In thee shall all the families of the earth be blessed." These promises contained the following points (see Chart I.),

- (1) They were unconditional.
- (2) They were everlasting.
- (3) They gave spiritual and material blessings.
- (4) They were through a certain race :—Abraham's seed.

These promises were confirmed to Abraham's descendants, Isaac and Jacob (see Chart I.), the name of the latter being changed to Israel, meaning " ruling with God ". Thereafter Abraham's descendants were known as the children of Israel, *i.e.*, those in the line of descent through Isaac—" for in Isaac shall thy seed be called " (see Chart I.).

It is interesting to note in passing, that one of the first time prophecies recorded, was given to Abraham concerning his seed :—

" Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them ; and they shall afflict them four hundred years." Gen. xv. 13.

The fulfilment of this is recorded in Ex. xii. 40-41.

" Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."

But to return to our line of argument. At this exodus from Egypt, God, through the hand of Moses, organized this race on a national basis by means of the Mosaic Covenant ; this was a conditional covenant :—

" Now, therefore if ye will obey My voice indeed, and keep My covenant, *then* ye shall be a peculiar treasure unto Me, above all people ; for all the earth is Mine ; and ye shall be unto Me a kingdom of priests, and an holy nation." Ex. xix. 5-6.

It is, then, evident that to be of Abrahamic descent was not sufficient ; Christ emphasized this when condemning the Jews.

" Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. . . . Ye are of your father the devil, and the lusts of your father will ye do." John viii. 39-44.

Those that obey God are the true Israel, and in Part I. we

have traced true Israel to be extant in the Church of Christ to-day. Then there are two aspects of Israel to be found in Biblical prophecy, natural or national Israel, and true Israel which is the light or life of the national organization ; but that part of national Israel which is not obedient to God, has no part in ruling with God, which is of the spirit.

We have seen in Part I. that the true Israel of to-day is Christ's Church and is drawn from all nations ; John in the Revelation confirms this :—

“ Unto Him that loveth us, and loosed us from our sins by His own blood ; and He made us to be a kingdom, to be priests unto His God and Father ; ” Rev. i. 5-6 (R.V.).

Therefore we may be sure that the prophecies of the Revelation which concern Israel, will primarily be concerned with Christ's Church, the true Israel of this dispensation : prophecies in the Bible concerning divine rule or the kingdom of God, on earth, are with regard to Israel : and Israel can be divided into two classes :—

- (1) National or natural Israel.
- (2) True Israel.

We must now consider the rule of man. This is pictured under several metaphors—Babylon, Babylon the Great, Sodom and Gomorrah, Egypt ; all outside Israel are the uncircumcised, the Gentiles, the heathen. These metaphors came from the experience of national Israel among her enemies, and were the names of actual evil cities and countries : but as in the Revelation the true Israel of the Mosaic dispensation has passed to true Israel of Christ's spiritual Church, so the enemies of the “ hosts of the Lord ” during Israel's service under the law, are used to symbolize spiritual qualities, teachings, and systems of government antagonistic to God's spiritual kingdom.

This is not to say that it does not include material things, for the object of man's lusts and passions is just these material things, as opposed to the life of the spirit seeking our eternal inheritance in heaven ;—the goal of true Israel.

Also, the fact that true Israel is ultimately seeking a spiritual inheritance should not produce bad results on earth, for on the fruit of the Spirit, exemplified in good deeds on earth, depends to a certain extent our eternal inheritance. These good deeds towards our fellow men will tend to produce good government on earth, and according as our spirits are obedient to the will of God, to that extent will the kingdom of God penetrate earthly spheres.

Returning to our line of thought, the rule of man, we shall find that as prophecies concerning Israel can be divided into two classes, so it is with those concerning the rule of man.

(1) Those referring to actual cities and empires such as Tyre, Babylon, etc.

(2) The spiritual teachings and organizations that tend to perpetuate the rule of man.

An example of this latter use of symbols is given in Rev. xi. 8.

"And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

Having investigated the main subjects of Bible prophecy, it is now time to consider the kinds of prophecy and the means taken to communicate them to man by the Holy Spirit, but before we touch upon these we will view the aims which prophecy seeks to accomplish.

Firstly we have the aim of encouraging those going through difficult times in the service of God, showing them the ultimate reward of their efforts, which they may not even live to see; such as those given to Abraham and to true Israel.

Secondly to prove the existence and foresight of the Creator, thus giving man faith in invisible things by visible predictions having come to pass.

Thirdly, although often obscuring a prophecy so that its meaning is not easily recognizable in advance, yet when it has been fulfilled the time in the prophetic time-table is clearly recognized.

Fourthly to give warning to those pursuing an evil course that they may change their ways.

Prophecies vary in kind, as follows:—

(1) Definite prediction as to time, place, or object; or a combination of these. Isa. vii. 8; Hosea i. 4; Micah v. 2.

(2) Symbolic predictions by parable, such as the parable of the valley of dry bones (Ez. xxxvii. 1), or of the high cedar (Ez. xvii. 2-24).

(3) Predictions by symbolic dreams, *e.g.*, those given to Joseph (Gen. xxxvii. 6-7, 9-10), and to Nebuchadnezzar (Dan. ii.).

(4) Visions of a symbolic nature which even the recipients did not understand; such are to be found in the books of Daniel, Ezekiel, the Revelation, etc.

As to the manner of imparting the word of God by the Spirit, we can only guess at the procedure, but we do know that in many instances, especially in those of dreams and visions, the experience was rather trying as the following examples will shew:—

"And when the sun was going down, a deep sleep fell upon

Abraham ; and, lo, an horror of great darkness fell upon him." Gen. xv. 12.

"And I Daniel fainted, and was sick certain days." Dan. viii. 27.

"And I Daniel alone saw the vision : for the men that were with me saw not the vision ; but a great quaking fell upon them, so that they fled to hide themselves.

"Therefore I was left alone, and saw this great vision and there remained no strength in me : for my comeliness was turned into corruption, and I retained no strength." Dan. x. 7-8.

There is yet another method of communication of the future, that by a fleshly materialization of an heavenly being ; of this there are several examples :—to Lot, Abraham, Manoah, etc.

We have stated that in many cases the recipients did not understand the vision given them, and to those coming after them the visions are very difficult of interpretation. Why should this be ? Instructions given to Daniel explain this.

"And he said, Go thy way Daniel : for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried ; but the wicked shall do wickedly : and none of the wicked shall understand : but the wise shall understand." Dan. xii. 9-10.

"The vision is yet for an appointed time, but at the end it shall speak and not lie." Hab. ii. 3.

From the foregoing it may be concluded that the actions of mankind are not so free in their development as some imagine and that there is a set time for the development of God's plans.

"Thou shalt arise and have mercy upon Zion, for the time to favour her, yea the set time is come." Psalm cii. 13.

"At the time appointed the end shall be." Dan. viii. 19.

"He shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws : and they shall be given into his hand until a time and times and the dividing of times." Dan. vii. 25.

There is one point to be stressed before we go on to another part of our subject, *i.e.*, that since the earthly portion of true Israel is that part of mankind obeying God's laws, then it follows that true Israel is the Kingdom of God on earth.

CHAPTER II

Symbolism.

“ Here is wisdom. Let him that hath understanding count the number of the beast : for it is the number of a man ; and his number is six hundred three score and six.” Rev. xiii. 18.

WE have seen in the previous chapter that much prophecy is imparted by the symbolism of words, but as the passage quoted at the head of this chapter shows, numbers are also used in the symbolism of prophecy. Prophetical symbolism is then of two kinds :—

(1) That of words which describe actions or things and qualities.

(2) That of numbers.

With regard to (1) we will consider divine rule—true Israel ; we must look upon true Israel on earth as only part of that great spiritual kingdom, the kingdom of God, stretching from heavenly to earthly spheres—“ Thy will be done on earth as it is in heaven ” ; but the earthly Israel is the only part of which we have any real knowledge in the material sense, and represents to us our relation to God.

Therefore we should expect to find that the symbolism of the kingdom of God in prophecy would use words connected with the visibly organized Israel ; and this is so, especially in the Revelation where spiritual heavenly scenes are portrayed by the names of things existent only under the old dispensation of Israel.

We have such terms as candlestick, golden altar, horns of the altar, trumpet, tabernacle, ark of the covenant, Holy of Holies, court without the temple, holy city, and Jerusalem—all terms connected with the outward and visible Israel as organized under the Mosaic covenant, but designating spiritual truths of the New Covenant. These symbols used in the visions are sometimes the names of actual objects seen, and sometimes words used by spiritual personages as heard in the visions.

But this is not all. Metaphors used in Scripture are pictured (sometimes by inference) as symbols in visions. Take for example the part of Daniel’s vision as described in Dan. vii. 13.

“ I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the

Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him."

Here we have in a vision a prophetic symbol of the Christ, as man, receiving His kingdom. But why the clouds? Clouds are the source of rain, and in the Old Testament rain is used as a simile of pure doctrine and divine influence (Deut. xxxi. 12, and Isaiah lv. 10-11); this describes the manner of the building of Christ's kingdom:—"My words are spirit and they are life." Therefore by inference, Christ coming in the clouds of heaven, is Christ as the source of pure doctrine and divine influence; which as the perfect vehicle of His Father's will He is.

When we turn to consider the opposite to God's spiritual kingdom—man's physical and mental one—we find that it is symbolized by the attributes of man and beast. There are such terms as—eyes of a man, a mouth speaking great things, beasts of various kinds, and metals in common use among men, iron, silver, brass, gold. The commerce of mankind is also mentioned, as is the natural sinfulness of man.

There is one rather interesting fact in the symbolism of Israel. It is this. The world-wide kingdom of God and His Christ is pictured as a stone cut out without hands, which grew to fill the whole world (Dan. ii. 44-45); this seems rather as if Israel is symbolized as a man-made kingdom since stone is a universal building material of man. But the fact that the stone was cut out without hands seems to infer that it was not of human origin and certainly compares with Deut. xxvii. 5-6 as an Israelitish symbol:—

"And there shalt thou build an altar unto the Lord thy God, an altar of stones: thou shalt not lift up any iron tool upon them. Thou shalt build the altar of the Lord thy God of whole stones."

This stone symbolism of the Old Testament is still carried on in the true Israel of the New Covenant:—

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." I. Peter ii. 5.

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. ii. 17.

Having given this rough outline of the symbolism of words, let us consider numbers. These will come under two headings.

- (1) Numbers as symbolic of spiritual and mental qualities.
- (2) Numbers as used in symbolic time periods.

We will continue with (1).

We have had brought to our attention the instance of 666, "the number of a man" as given in the Revelation (chapter xiii. 18); there are other instances such as the sealing of 144,000 of the tribes of the children of Israel (Rev. vii. 4), 144,000 having their Father's name written in their foreheads (Rev. xiv. 1); 1/10th part of the city fell and in the earthquake were slain of men seven thousand (Rev. xi. 13).

These as actual numbers give no sense to the symbolism of the visions, but as symbols of spiritual and mental qualities give much light; therefore it will be useful to examine them from the latter viewpoint, *viz.*, as symbols of spiritual and mental qualities. It is not possible in this outline to go fully into this matter, for such it will be necessary to study the subject of spiritual arithmetic;* the main points will be touched upon however.

The three languages with which the Jews mainly made contact at the time of Christ, were Hebrew, Latin, and Greek. These tongues had no figures with which to express numbers but certain letters were used for this purpose; in the Hebrew and Greek languages each letter of the alphabet had a numerical value. In the Latin alphabet, however, six letters only had numerical values, D = 500, C = 100, L = 50, X = 10, V = 5, and I = 1. The letter M as used to-day was not used by the Romans but is a later development: the sum of these six numbers is 666. Six in spiritual arithmetic marks the work of man: the Roman system would then seem to be pre-eminently the work of man.

The Papacy and the church of Rome is the continuation and spiritual development of the Roman Empire; indeed the Popes during one era sought to develop a political side to their power; this organization was called the Holy Roman Empire. Latin, as the ceremonial language, is a marked characteristic of the church of Rome; "Latin," in the Greek language, is "lateinos", the sum of the numerical values of whose letters is 666.

Rome is an apostate church: the Greek "apostates" equals in numerical values 666.

It is the Roman power in its final form: the numerical value of the Greek word "Romith" = 666.†

This identifies the beast of Rev. xiii. 17-18, and is a good example of the value of spiritual arithmetic.

The following is a brief summary of the spiritual values of numbers:—

* See "Spiritual Arithmetic." Reg. Nash. Publ.:—C. J. Thynne, Whitefriars St., E.C. 4.

† "Foretold and Fulfilled." Covenant Publishing Co., London.

One : its meaning is unity or light.

Two : means division with an idea of redemption, as a Christian is separated from the world ; it also expresses the thought of witness.

Three : is used in connection with divine completeness and perfection.

Four : marks God's creative works ; it is the world number, the city number.

Five : is significant of God's grace and power.

Six : is the number of man ; man glorifying himself, hence : 666 the perfection of man's work.

Seven : represents spiritual perfection.

Eight : is the number of resurrection.

Nine : stresses the idea of finality or completion.

Ten : this number represents order ; it is sometimes used in an indefinite sense.

Twelve : speaks of governmental perfection.

Thirteen : denotes rebellion, apostasy, sin.

Seventeen : the perfection of spiritual order.

Combinations of these numbers such as $119 = 7 \times 17$ or $153 = 9 \times 17$ emphasize the qualities expressed in their factors ; a simple number seems to indicate a restricted application of the meaning, the square of the number a universal earthly application, while the cube symbolizes an application through earthly and heavenly spheres. This is well brought out in the symbolic cities of the visions of Ezekiel and the Revelation ; the dimensions of the city as given in Ezekiel are in two planes, length and breadth, while those of the holy city, new Jerusalem, described in Rev. xxi. and xxii., are stated in three planes—length, breadth and height.

These combinations will be applied when we find the necessity for it.

Numbers as applied in symbolic time periods having been discussed in Part I., all that we need do here is to restate the findings of that discussion.*

(1) Some prophecies are plain statements of time and place.

(2) In some, one day is equal to one year, and the year may be of three kinds—lunar, prophetic, and solar.

(3) A "time" is equal to 360 years (prophetic) ; a prophetic year is 360 days or twelve months of 30 days. Therefore a month in the 1 day = 1 year scale is 30 years ; 42 months are equal to 1,260 years.

(4) Seven times equal 2,520 years ; time, times and a half, are equal to $3\frac{1}{2}$ times, which equals 1,260 years.

* See Part I., Chapter VI., and Note on Seven Times.

(5) Although a "time" is primarily a prophetic year measurement, secondary fulfilments of prophecy may often be traced in lunar and solar measurements.

(6) There is also the reminder of Peter that one day with the Lord is as a thousand years and a thousand years as one day.

These symbolic time periods are to be found in the book of Daniel and in the book of the Revelation ; since the dates in which these visions were given are several hundred years apart, there seems no other conclusion to draw than that there is one eternal Mind governing all.

With these few remarks concerning prophetic symbolism* we will study a very definite line of prophecy :—the Davidic covenant.

* See list of Biblical symbols. (Page 388).

CHAPTER III

The Davidic Covenant.

“ After this I will return, and will build again the tabernacle of David, which is fallen down ; and I will build again the ruins thereof, and I will set it up : that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, Who doeth all these things.” Acts xv. 16.

WE have studied previously the Abrahamic promises, the Mosaic covenant, and the New Covenant in Jesus Christ ; we have found that Israel is to be considered in two classes—(1) Natural Israel ; (2) True Israel.

There is another covenant which defines more closely that special line of Abraham’s seed which was to be a blessing throughout the world. It was made with David, we will quote it.

“ And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies ; that the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

“ And Nathan said to the king, Go, do all that is in thine heart ; for the Lord is with thee. And it came to pass that night, that the word of the Lord came unto Nathan, saying, Go, and tell My servant David, Thus saith the Lord, Shalt thou build Me an house for Me to dwell in ? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed My people Israel, saying, Why build ye not Me an house of cedar ?

“ Now therefore so shalt thou say unto My servant David, Thus saith the Lord of Hosts, I took thee from the sheepcote from following the sheep, to be ruler over My people, over Israel : and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a

place of their own, and move no more ; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time that I commanded judges to be over My people Israel, and have caused thee to rest from all thine enemies. *Also the Lord telleth thee that He will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My name, and I will stablish the throne of his kingdom for ever. I will be his Father, and he shall be My son.* If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men : but My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. *And thine house and thy kingdom shall be established for ever before thee ; thy throne shall be established for ever.*" II. Sam. vii. 1-16.

This was fulfilled to a certain degree, and in type, by the activities of Solomon as king of Israel ; it was applied by both David and Solomon to these activities, but prophecies and messages from God, often contain a much greater application than the recipient sees in them at the time. It was so in this case.

That David realized the limitations of his house is clear from II. Sam. xxiii. 2-5.

"The Spirit of the Lord spake by me, and His word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds ; as the tender grass springing out of the earth by clear shining after rain.

"Although my house be not so with God ; yet He hath made with me an everlasting covenant, ordered in all things and sure : for this is all my salvation, and all my desire, although He make it not to grow."

David in spirit, looked forward to the time when his house should produce one to rule over men, who would be "as the light of the morning, when the sun riseth, even a morning without clouds, as the tender grass that springeth out of the earth by clear shining after rain" (pure doctrine and divine influence).

Certainly we can see from history that the reign of Solomon, with its unhappy end and disastrous results, did not fulfil the full terms of the covenant, and we shall have to look elsewhere for its fulfilment. Paul applies the covenant to Christ in the following words, "I will be to Him a Father and He shall be to Me a Son." Heb. i. 5.

Peter in Acts ii. 30 says of David, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne."

Paul also declares, "Of this man's seed hath God according to His promise raised unto Israel a Saviour, Jesus." Acts xiii. 23.

Zacharias declaims on the same subject as follows :—

"Blessed be the Lord God of Israel ; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David ; as He spake by the mouth of His holy prophets, which have been since the world began : " Luke i. 68-70.

Christ was known as the Son of David while on earth ; He applies David's language to Himself (Matt. xxii. 41-45) :—

"The Lord said unto my Lord, Sit thou on My right hand, until I make thine enemies Thy footstool." Psalm cx. 1.

The Jews looked for a descendant of David to be the Messiah ; in the Revelation He symbolizes Himself as the Root and Offspring of David. The various prophets speak of Him as a descendant of David :—

"A rod out of the stem of Jesse." Isaiah xi. 1.

"I will raise unto David a righteous Branch." Jer. xxiii. 5.

Therefore it would be worth while investigating His claim to David's throne a little further, but before we do this there is one point in the covenant, as it would be applied to Christ, that needs making clear. It is this :—

"If he commit iniquity, I will chasten him with the rod of men and with the stripes of the children of men."

As Christ did not commit iniquity this would seem to invalidate His claim ; happily this is rectified by Ferrar Fenton's translation :—

"He will be a guide to the wandering ; and I will cause him to correct men with a staff, and the sons of Adam with a touch."

This version agrees with the general tendency of the mission of Christ and places us in the position of being able to continue the examination of His title.

The throne of David is primarily over natural Israel, but would of course include true Israel in it. Therefore it had two functions in it : (1) the throne of the Lord which ruled true Israel,

"Then Solomon sat on the throne of the Lord as king." I. Chron. xxix. 2.

This is the Israel "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and

the service of God, and the promises ; whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all God blessed for ever, Amen. Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel : neither, because they are the seed of Abraham, are they all children : . . . That is, they which are the children of the flesh, these are not the children of God."

Therefore the throne of the Lord would only be over true Israel ; and it is to be marked here that when Israel chose a man as king over them, God declared, " They have rejected Me that I should not reign over them." I. Sam. viii. 7.

Although the reign of the Lord was primarily over true Israel, this does not preclude the interference of God in national affairs as the national organization was the implement of God's will as long as there was sufficient of true Israel in the nation for God to work through them.

(2) The second function of the throne of David is concerned purely with national affairs.

This division was brought out clearly, when the " kingdom " was rent from Rehoboam after the death of Solomon ; this was the kingdom of temporal power and consisted of eleven tribes, but Benjamin was left with the House of David and the tribe of Judah " that David My servant may have a light alway before Me in Jerusalem."

That is, there was still reserved to the House of David the religious function as sitting on the throne of the Lord ; this is shewn in Hosea xi., where the fall of the House of Israel is declared, together with the remorse of the Almighty.

" Ephraim compasseth Me about with lies, and the House of Israel with deceit : but Judah yet ruleth with God, and is faithful with the saints." Verse 12.

With the Temple in Jerusalem as the centre of this religious function, the House of David sat on the throne of the Lord until the fall of Jerusalem, the destruction of the Temple, and the captivity of Judah in Zedekiah's reign. Jeremiah (v. 10), in describing the state of Judah before these events says of her, " Go ye up upon her walls, and destroy ; but make not a full end : take away her battlements ; for they are not the Lord's ", shewing that unless Jerusalem held a fair proportion of true Israel the throne of the Lord was not there.

Concerning this fall of Jerusalem and Zedekiah, Ezekiel prophesies in God's name.

" And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God ; Remove the diadem and take off the crown : this shall not be the same : exalt him that is low, and abase him that is

high. I will overturn, overturn, overturn it : and it shall be no more, *until He come whose right it is ; and I will give it Him.*" Ez. xxi. 25-27.

Therefore it must be held that the House of David no longer sat on the throne of the Lord over Israel, and their office fell into abeyance "*until He come Whose right it is ; and I will give it Him.*"

On the establishment of the seventy weeks nation of the Jews, at the return to Jerusalem from the captivity at Babylon, the power of ruling true Israel was centred in its authorities, but the House of David did not exercise this power as king.

When we arrive at the time of the birth of Christ, Mary is informed by the angel, " He shall be great, and shall be called the Son of the highest : *and the Lord shall give unto Him the throne of His father David.*" Luke i. 32.

That is, Christ was to exercise the prerogative of ruling true Israel, which as King of Israel, High Priest after the order of Melchizedec, and Head of the Church, He does. To the Pharisees " who sat in Moses' seat ", and exercised this authority over true Israel, at the time of His mission, He declares, " The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. xxi. 43.

This nation is defined by Peter, speaking to believers in Christ, " But ye are a chosen generation, a royal priesthood, *an holy nation*, a peculiar people." It was the true Israel of the New Covenant, into which the cast-off House of Israel and the Gentiles were engrafted by faith ; the kingdom of God on earth under the rule of the Son of Man. This we have seen (in " The Relation of Israel to the Church ") would find its first development as a national religion in the House of Israel, to grow into its world-wide form later.

Regarding this, the angel declared to Mary, " And He shall reign over the House of Jacob for ever ; and of His kingdom there shall be no end." Luke i. 33.

Paul declares, " The things which are seen are temporal, but the things which are not seen are eternal." His kingdom, as we know, is of the heavenly, the spiritual, the eternal.

Jesus Christ, Son of David, Son of Man, Son of God, rules over true Israel for ever ; we can no longer expect to see any other descendant of David exercising this function. Since Christ is ruling at the right hand of God, as the agent of God, then the throne of David as the throne of God is once again in the heavenly sphere as it was in the beginning of the Israel nation.

But Jeremiah xxxiii. 25 says, " Thus saith the Lord ; If My covenant be not with day and night, and if I have not

appointed the ordinances of the heaven and earth ; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob : for I will cause their captivity to return and have mercy on them."

From the last phrase it is evident that God is speaking of the natural Israel ; we have seen that the temporal kingdom was attached to the House of Israel (ten tribes), who were declared "not My people." We also know that the rest of the Jews outside Christ were "blinded". (Romans xi. 7.) Eventually the Houses of Israel and Judah must be re-united. (Ez. xxxvii. 15-28) ; this must mean that the temporal power of the Israel kingdom is whole again, and from the declaration of God as given by Jeremiah xxxiii. 25 we must expect to see descendants of David ruling over this temporal kingdom. This point must be discussed in future and has been touched upon in Chapter VI., of Part I.

Whoever the descendants of David are, the Houses of Israel and Judah are to be "one nation in the land upon the mountains of Israel ; and one king shall be king to them all . . . and David My servant shall be king over them " (Ez. xxxvii. 22-24). Not only this, but—

"I will place them and multiply them, and will set My sanctuary in the midst of them for evermore. My tabernacle also shall be with them : yea, I will be their God, and they shall be My people. And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore." Ez. xxxvii. 26-28.

Surely in this we see the spiritual kingdom (the New Covenant in Christ) restored to national Israel preparatory to its spread throughout the world ; this process is already being started in the missionary efforts of the Protestant churches, and the conversion of many Jews. Jesus Christ as the spiritual Head of this kingdom invites all through faith in Him to join the one everlasting stone kingdom, having its spiritual and earthly manifestations. In this way will be fulfilled the hope of Joseph of Arimathæa as expressed in these words,

"Which also waited for the kingdom of God." Mark xv. 43. Or as Simeon is described :—

"And the same man was just and devout, waiting for the consolation of Israel." Luke ii. 25, and the answer to the question of the disciples (Acts i. 6)—"Lord wilt thou at this time restore again the kingdom to Israel?"—is given.

In considering these two functions of the Davidic line,

- (1) The eternal spiritual rule of true Israel in Christ
- (2) The earthly kingship over Israel by race

it must be remembered that the ten tribes were cast-off and became "not My people", or *Gentiles*, while the Jews who continued in the Mosaic law were "blinded." Therefore the Israel race, as such, is outside the kingdom of God, and only as they enter true Israel through Christ do they enter that kingdom; and only in proportion as that true Israel is the light of the national organization, can that national organization function as the kingdom of God on earth.

But it is certain that true Israel must be preponderant during Christ's millennial reign, as it must be the only Israel after the total destruction of all evil at the final judgment and the second death (Rev. xx. 11-15). God has said, "I . . . will set My sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be My people" (Ez. xxxvii. 26).

Therefore the spiritual rule of Christ must in the end be supreme throughout the Israel race and all functions of her national life subordinated to the will of God through His Son—the Son of David. Some presume from this that the world kingdom will have a theocratic form of rule, which would mean the cessation of the earthly rule of the House of David; but from the statements of Jeremiah xxxiii. 25 this does not seem a very great probability. It would rather seem that the House of David continues its earthly existence as long as the Israel race.

These events are of the future; but this we know, that when His rule is universal on the earth, "the glory of God will lighten it, and the Lamb is the light thereof." As far as one can judge, however, the national organizations continue; for Christ rules the nations with a rod of iron (Rev. xix. 15), and the leaves of the tree of life in the symbolical heavenly Jerusalem are for the healing of the nations (Rev. xxii. 2).

This would seem to point to separate national organizations which acknowledge one Head—Christ; thus the world kingdom would in a sense be a theocratic form of government, each person in it owing his or her allegiance to Christ and each national organization also owning Him as Lord.

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war.

"His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed in a vesture dipped in blood: and His name is called the Word of God.

"And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out

of His mouth goeth a sharp sword, that with it He should smite the nations : and He shall rule them with a rod of iron : and He treadeth the winepress of the fierceness and wrath of Almighty God.

“ And He hath on His vesture and on His thigh a name written,

KING OF KINGS, AND LORD OF LORDS.”

* (Rev. xix. 11-16).

* See note of the Davidic descent of our Lord.

CHAPTER IV

The Rule of Man.

WE have seen that there are two systems of government :—

- (1) Israel, ruling with God.
- (2) Gentile, the rule of man.

In this chapter we will try to trace the prophecies which refer to this man-made system, and which can be arranged under two headings :—

- (1) Prophecies which are definite as to duration of time or order in time.
- (2) Those which are indefinite.

We will discuss the prophecies in this order ; but before we do this it would be as well to learn the function or attitude of the Gentile system towards Israel in God's sight. This is clearly expressed in Isaiah x. 5-19, where God, having used Assyria to punish disobedient Israel, then comforts Israel.

"O Assyrian, the rod of Mine anger, and the staff in their hand is Mine indignation. I will send him against an hypocritical nation, and against the people of My wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

"Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and to cut off nations not a few. For he saith, Are not my princes altogether kings? Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?

"As *my* hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

"Wherefore it shall come to pass, that when the Lord hath performed His whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man; and my hand hath found as a nest the riches of the people; and as one that gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

" Shall the axe boast itself against him that heweth therewith ? or shall the saw magnify itself against him that shaketh it ? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.

" Therefore shall the Lord, the Lord of Hosts, send among his fat ones leanness ; and under his glory He shall kindle a burning like the burning of a fire. And the Light of Israel shall be for a fire, and His Holy One for a flame ; and it shall burn and devour his thorns and his briars in one day ; and shall consume the glory of his forest, and of his fruitful field, both soul and body : and they shall be as when a standard bearer fainteth.

" And the rest of the trees of his forest shall be few, that a child may write them."

The essence of the Gentile system then is that man worships his own works, when in truth he is but a tool in the hand of God. This fact was taught very clearly to Nebuchadnezzar, the head of the definite prophetic Gentile system ; but it must be understood that the man-made system existed before these prophecies, and outside of their immediate scope. The prophecies deal with the main stream of man-endeavour, and with that particular portion which has contact with Israel in either of her two dispensations.

There are two prophetic books which treat of this definite time period in prophecy :—

- (1) Daniel.
- (2) The Revelation.

The first treats more of the earthly aspect, while the second stresses the spiritual and heavenly activity of true Israel against the Gentile system ; and this is natural since the prophecies of the Revelation were given in the period of the New Covenant in Christ, which period they naturally treat of. And being nearer the final accomplishment of the prophecies, gives the period in much greater detail than does the book of Daniel.

This prophetic period has been arranged in two charts ; the combined outline of the prophecies of the books of Daniel and the Revelation is shewn in Chart II., while Chart III. shews the arrangement of the Revelation in more detail. It would be as well to study these prophecies with the charts in view ; and in studying them to keep in mind Daniel's words (Dan. ii. 20-22).

" Blessed be the name of God for ever and ever : for wisdom and might are His : and He changeth the times and seasons : He removeth kings, and setteth up kings : He giveth wisdom

unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him."

We have seen that Israel brought upon herself a punishment of *seven times in duration and that an equal period of Gentile domination ran a parallel course. These prophetic visions commenced at the court of Nebuchadnezzar, king of Babylon, in the second year of his reign. Daniel was of the princes of the House of Judah who had been taken prisoner in the third year of the reign of Jehoiakim, king of Judah.

We will now take Chart II. ; the first vision or rather dream that is recorded, is that experienced by Nebuchadnezzar as described in Daniel ii. We will quote from the 31st-45th verses :—

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

"This is the dream; and we will tell the interpretation thereof before the king.

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. *Thou art this head of gold.*

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

"And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided; but there

* See Chapter VI., Part I.

shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men : but they shall not cleave one to another, even as iron is not mixed with clay.

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold ; the great God hath made known to the king what shall come to pass hereafter : and the dream is certain and the interpretation thereof sure.”

The confirmation of the continuance of Nebuchadnezzar's system is given in the symbolism of Nebuchadnezzar's dream as described in Dan. IV. ; here a tree is cut down (Nebuchadnezzar), and the stump left ; the stump being bound with brass and iron (v. 15), the symbols of the third and fourth kingdoms of the previous vision. The duration of time is symbolized by the expression in verse 16, “and let seven times pass over him.” Now while it is undoubtedly true that the primary interpretation, as given in verses 24-32, refers to Nebuchadnezzar himself, still the presence of the symbols brass and iron points to a secondary application :—to the succession of Gentile kingdoms.

This would give a wider application also to the expression “seven times” ; it must be equal to the seven times punishment of Israel, whom the Gentile displaced. The scale of one day = one year we know is applied to the affairs of nations ; it would seem very improbable that it should be applied to the affairs of a man ; therefore we should expect that the natural scale of one day = one day is the extent of the punishment of Nebuchadnezzar, *i.e.*, seven years. It is to be noted that this period of seven times is a period of madness in the case of the man, as it is also in the case of the period of Gentile rule ; for man's rule is madness when compared to that of God.

Returning to the dream of the image with the head of gold, we find that the interpretation assured Nebuchadnezzar that his kingdom would be succeeded by a second inferior one. This change-over is described in Daniel v., and is summarized in verses 30-31 :—

“In that night was Belshazzar the king of the Chaldeans

slain. And Darius the Median took the kingdom ; being about three score and two years old."

Babylon fell and the power passed into the hands of the Medo-Persian Empire ; this is confirmed by the words of the princes to Darius (Dan. vi. 8).

" Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not."

The second symbol of the image, the chest and arms of silver, consists of two parts of the body and symbolizes, the dual nature of the Empire of the Medes and Persians. The transmission of the power of the Medo-Persian Empire into the hands of the third Empire is shewn by the vision of the ram and he-goat of Dan. viii. Medo-Persia is typified by the emblem of the ram (vs. 3-4).

" Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns : and the two horns were high ; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward ; so that no beasts might stand before him, neither was there any that could deliver out of his hand ; but he did according to his will, and became great."

The two horns represent the two partners in the Empire, Media being the predominant power at first ; Persia then came to power and became much more powerful than Media. A ram was used as an emblem on the coinage of the Empire.

It is noticeable that Dan. vi. 8 and 12 speaks of the Medes and Persians in the reign of Darius the Mede* (Dan. v. 31), thus emphasizing the Medes as the predominant partner, while Esther i. 3, 14 and 18 (in the third year of Ahasuerus) describes them as Persians and Medes, stressing the change which came about when Cyrus, king of Persia (Dan. x. 1) a vassal of the Medes, defeated the Medes and became ruler over the Persians and Medes. This confirms the symbolism of the two horns of the ram (Dan. viii. 3 and 20) ; since this vision takes place in the reign of Darius, the Mede they are described as Medes and Persians. It also tends to place the writing of the books of Daniel and Esther as near the time of the actions described ; it cannot be too strongly emphasized that the Bible treats the Medes and Persians, and Persians and Medes as two phases of one Empire—the second kingdom of the Gentile succession.

The description then continues :—

" And as I was considering, behold, an he goat came from

* See note on same.

the west on the face of the whole earth, and touched not the ground : and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

“ And I saw him close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns : and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him : and there was none that could deliver the ram out of his hand ” (vs. 5-7).

The interpretation of these symbols is given by the angel Gabriel in verses 20-21 :—

“ The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia : and the great horn that is between his eyes is the first king.”

From this we can deduce that the third kingdom of brass was the Macedonian or Greek Empire ; the great horn refers to Alexander the Great who crushed the Persian power at the battle of Issus 333 B.C.

There is no vision giving the period of transition from the third to the fourth empire but there is a general implication in the symbolism of the visions which treat of the last empire of the Gentile succession, which determine its name. We will refer to this when we examine the visions dealing with the fourth kingdom ; in the meantime let us examine the symbolism of the third and fourth empires as portrayed in Nebuchadnezzar's image.

“ Belly and thighs of brass ” is the symbol of the third (Macedonian) empire ; it is noticeable that this is an unnatural division of the body. In reality the thighs are part of the legs ; the emblem of the fourth empire is “ legs of iron, feet and toes part iron and part clay ”, so that the brass kingdom seems to intrude into the domain of the iron. This point will be very useful when we come to consider the name of the fourth empire.

There remains yet one point to be considered, the stone which smote the image on the feet. Since there are only two opposing forces in this world, Israel and Gentile, the stone must of necessity represent Israel ; this stone symbolism of Israel has already been referred to in Chapter II.

The next prophecy concerning the Gentile succession of powers was given personally to Daniel in the form of “ a dream and visions of his head upon his bed.” Dan. vii. To Nebuchadnezzar, a Gentile ruler the Gentile kingdoms were portrayed

as valuable metals, gold, silver, brass, iron ; but to Daniel, a spiritually minded Israelite who was evidently in contact with the Almighty, they are shewn as beasts.

" Daniel spake and said, I saw in my vision by night, and, behold, the four winds of heaven strove upon the great sea. And four great beasts came up from the sea, diverse from one another. The first was like a lion, and had eagle's wings : I beheld until the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given unto it.

" And behold another beast, a second, like to a bear, and it raised itself on one side, and it had three ribs in the mouth of it between the teeth of it ; and they said thus unto it, Arise, devour much flesh.

" After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl ; the beast had also four heads ; and dominion was given to it.

" After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly ; and it had great iron teeth : it devoured and brake in pieces, and stamped the residue with the feet of it : and it was diverse from all the other beasts which were before it ; and it had ten horns " (verse 19 says, " whose teeth were of iron and *his nails of brass* ").

" I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots : and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. . . . "

(V. 11) " I beheld then because of the voice of the great words which the horn spake ; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. . . . "

(V. 20) " Even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints and prevailed against them ; until the Ancient of days came, and judgment was given to the saints of the most High ; and the time came that the saints possessed the kingdom. "

Verses 17-18 tell us that " These great beasts, which are four, are four kings (kingdoms), which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. "

Since the stone kingdom of Dan. ii. was to fill the whole earth and never be destroyed, while the rule was to be in the

hands of Israel, there can be no other kingdom that was to last for ever and ever. Also since the "saints of the most High" are Israel, it is evident that the four beast kingdoms correspond to the four kingdoms of Nebuchadnezzar's image. The symbolism of the vision bears out this interpretation.

(1) The lion with eagle's wings is emblematical of Babylon; this subject was a favourite one for sculptors in the Babylonian Empire. There are examples of it in the British museum to-day.

(2) The bear which raised itself on one side is emblematical of the Medo-Persian Empire in which Persia became the greatly predominant partner; the three ribs are conquests by Medo-Persia, (1) Lydia, 546 B.C.; (2) Babylon, 538 B.C.; (3) Egypt, 525 B.C.

(3) The leopard with four wings symbolizes the quickness and precision of the attack of the Greek army; the four wings and heads are emblematical of the four divisions into which the Macedonian Empire was eventually divided. (1) Egypt; (2) Syria; (3) Thrace; (4) Macedonia.

(4) The fourth beast is shewn as having iron teeth; the legs of the image of Nebuchadnezzar's dream were also of iron. This seems to be a connecting link between the two, which is supported by the emblem of brass nails of the fourth beast corresponding to the intrusion of brass thighs in the legs of Nebuchadnezzar's image. This combination of the third and fourth empires is carried on in the vision of Rev. xiii.

The meaning of the symbolism of the fourth beast is explained in verses 23-27:—

"Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

This ten horned state of the fourth kingdom corresponds to

the era of "iron and clay" of Nebuchadnezzar's image ; this interpretation will be studied in conjunction with the symbolism of the visions of the Revelation, which concern this fourth beast. But before we consider these it would be as well to understand the nature of these kingdoms or empires.

It cannot be too clearly impressed that although all these political entities were upheld by one thing—military force—the essential "life" of each of these systems lay in its religious, artistic, and political culture. Thus the Greek and Roman systems of thought in religion, politics, and art, have survived many centuries and influenced many countries, although the empire as upheld by military force has long disappeared ; so that in seeking the combination of brass and iron of the fourth kingdom it need not necessarily be a combination of military might, but rather a combination of two cultures. This is exemplified in the brass kingdom of the image which was to bear rule over all the earth ; the political, philosophical, and artistic ideals of the Greeks have a world-wide influence, even to this day. The unity of the Medo-Persian and Persian-Median phases of that empire, lay in the persistence and superiority of the culture of the Medes.

With this thought uppermost we will further our consideration of the symbolic visions concerning the Gentile system. For the next we must turn to Rev. xiii.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion ; and the dragon gave him his power, and his seat, and great authority.

"And I saw one of his heads as it were wounded unto death ; and his deadly wound was healed : and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast : and they worshipped the beast, saying, Who is like unto the beast ? who is able to make war with him ?

"And there was given unto him a mouth speaking great things and blasphemies ; and power was given unto him to continue (or make war) forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.

"And it was given unto him to make war with the saints, and to overcome them : and power was given him over all kindreds and tongues and nations."

This is a picture of the fourth beast or fourth kingdom of the Gentile succession at a particular stage of its life.

In the first place the fact that it has ten horns, makes war with the saints and prevails against them, and speaks great things against God, gives us sufficient evidence to mark this beast as the fourth of the Gentile succession ; but whereas the beast as seen by Daniel shewed only small evidence of Greek influence, *i.e.*, in the symbolism of the brass nails, the beast of the Revelation evidences much more Greek influence for it is like a leopard. This is the symbol of the Macedonian Empire as given to Daniel in Dan. vii. 6, and as the whole resemblance of the beast of Rev. xiii. is to a leopard this would imply a much greater amount of Greek influence than is the case with the symbol of brass nails.

The particular era of the fourth beast as symbolized in Rev. xiii. 1 by the leopard is further clarified by the description as having seven heads ; " and I saw one of his heads as it were wounded to death ; and his deadly wound was healed." The discussion of this particular era we will leave till another occasion ; the fact which interests us here is that we have sufficient data to identify the fourth beast.

In the first place, at the time of John's visions of the Revelation, about 90 A.D., there was only one large empire (which affected Israel) which could be described as strong exceedingly, which conquered the main portion of the Greek Empire, and whose influence is still strong even to-day ; this is the Roman Empire. Rome had conquered much of the Greek Empire, but in the eastern portion of the Roman Empire it was the Greek language and culture that predominated ; the iron military discipline of Rome was the strength of the empire when at its best, but as it declined Greek culture spread.

The empire developed a tendency to divide between two systems of culture ; Latin culture became dominant in the west, while Greek thought and taste conquered in the east. Also the eastern portion was much richer in commerce and civilization, until, in the time of Constantine the Great, 330 A.D., the capital was moved from Rome to Constantinople and the Greek influence was predominant.

These facts of history agree entirely with the symbolism of the visions, when empires are considered in their true nature as systems of law, religion, and culture. Let us consider the image of Nebuchadnezzar's dream first. In this we saw that the Greek symbol did not stop at a natural division of the body, but extended into the natural area of the symbol of the fourth beast, *viz.*, the thighs. In doing this it would seem to

foretell the penetration of Greek influence in the Roman Empire.

The vision of the fourth beast seen by Daniel (Dan. vii.) represents it at a time when the iron element of Roman power was predominant, the Greek influence merely being symbolized as the brass nails of the beast. This would probably be the period about the time of our Lord.

The vision given to St. John, although denoting the Gentile descent of the beast by its resemblance in parts to a lion (Babylon), a bear (Medo-Persia), and a leopard (Greece), places by far the greatest resemblance to Greece; this would place the vision as referring to a period when Greek influence was very powerful in the empire, and would be in the period when the seat of government was moved to Constantinople. Also the fact that the beast is shewn as possessing seven heads, one of which is wounded to death and yet healed, gives us help in placing this period; but to understand this better we must refer to the last vision of the fourth beast as given in Rev. xvii. 1-6.

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

"And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth.

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus;"

The points of agreement between the two visions of the Revelation are:—

REV. XIII.

"upon his head the name of blasphemy."

"and it was given unto him to make war with the saints."

"seven heads and ten horns."

REV. XVII.

"full of names of blasphemy."

"drunk with the blood of the saints and the martyrs of Jesus."

"seven heads and ten horns."

The differences are :—

No colour mentioned.	Scarlet coloured.
One head wounded to death.	No wound mentioned.
Like a leopard ; feet as a bear ; mouth like a lion.	No description.
Ten crowns on the horns.	No crowns mentioned.

It will be necessary to remind ourselves here that it is the spiritual light within the system that determines the acts of that political system. There are enough points of agreement to mark the beast of Rev. xvii. as the same beast as shewn in Rev. xiii. ; but there are also enough points of difference to see that a considerable change has taken place in the nature of the beast, although the spirit animating it is the same.

Among the points of agreement is one which is in a measure a point of difference, and comes from the change in the nature of the beast ; the point of agreement is the destruction of the saints in both visions, but the difference is that in the vision of Rev. xiii. it is the beast which makes war with the saints, while in Rev. xvii. the woman which sits upon the scarlet beast is responsible for their martyrdom. Who then is this woman ? She is described in verse 1 as " the great whore that sitteth upon many waters," and in verse 3 we are told that John saw " a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns."

Now the beast which Daniel saw and which John saw in Rev. xiii. each rose out of the sea ; the expression " many waters " seems to be a development of the word " sea " which applies more to a well defined area of water. The phrase " many waters " is defined in Rev. xvii. 15 as follows :— " The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." The " sea " therefore must be a more circumscribed area of these ; and it would seem that since Israel was confined to a national sense and restricted land area at the time of the rise of the four beasts, the sea must be that loose conglomeration of peoples in her immediate vicinity among which these empires arose.

But true Israel under the New Covenant includes persons from practically all countries, and therefore the sphere of her contact with the Babylon system must be enlarged to that extent ; it does in fact include the whole world, although the centre of development of both systems remains the same.

Who then is the woman that is supported by this world-wide phase of the Roman beast ? Rev. xvii. 18 tells us, " And the woman which thou sawest is that great city, which reigneth over the kings of the earth." This city looked at from John's

point of view would be Rome, and other evidence is given in support in Rev. xvii. 9. "The seven heads are the seven hills upon which the woman sits." The fact that Rome is built upon seven hills is famous even to-day ; Rome as a city was a centre of government, and indeed in Biblical symbolism a city is the emblem of government. But why is it here symbolized by a woman ?

Israel was portrayed symbolically in the Old Testament as a woman whose husband was the Almighty and who was divorced from God because of her adultery (idolatry) ; this symbolism is carried on into true Israel of the New Covenant, a church being therefore a woman. Continuing this symbolism, an adulterous woman would be an idolatrous, apostate church ; Great Babylon is described as "The mother of harlots" : therefore she is the chief offender in this respect and as the spiritual light of many people in this beast empire, is responsible for the actions and state of mind and soul of the people in that empire.

This idolatrous church at Rome is a mixture of Christianity and paganism, and as such is a continuation of the pagan religious "light" of the fourth empire ; such is the Roman Catholic Church. The colours mentioned in the vision also support this interpretation, for purple and scarlet are the ceremonial colours used by this church ; she also is (and decidedly was) very rich, but she is not the only church astray.

What phase then is it that the woman is supported by in the life of the fourth beast ? To answer this we must compare the symbols that differ in the two visions ; we will examine the horns. The vision of Rev. xiii. portrays the ten horns as wearing ten crowns ; that of Rev. xvii. omits the crowns ; a crown is the emblem of kingly authority. Rev. xvii. 7 describes the scarlet beast thus :—

"And the angel said unto me, Wherefore didst thou wonder ? I will tell thee the mystery of the woman, and of the wild beast that carrieth her, which hath the seven heads and ten horns.

"The beast that thou sawest was, and is not ; and shall ascend out of the abyss, and goeth into perdition : and they that dwell on the earth shall wonder, whose names are not written in the book of life from the foundation of the world, when they see the beast, that he was, and is not, and shall come again.

"Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And they are seven kings : the five are fallen, the one is, the other is not yet come ; and when he cometh, he must continue a

short space. And the beast that was and is not, even he is the eighth and is of the seven, and goeth into perdition.

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet ; but receive power one hour together with the beast." Rev. xvii. 7-13 (*Alford*).

The ten horns are also described as ten kings in Dan. vii. 24.

The ten horns being ten kingdoms, the symbol of the ten crowns in the vision of Rev. xiii. must mean that the beast or empire political system still has kingly authority over these ten kingdoms. As a matter of fact the kingdoms into which the western half of the Roman Empire disintegrated, were fresh creations having never existed in that form previous to the advent of the Roman Empire. But when we consider the phase of the beast illustrated by the vision of Rev. xvii., this kingly authority has been lost, although the beast still exists under the eighth form of government ; there is no political authority over them, they are separate but yet exist at the same time as the last form of the beast—the eighth head :—

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet ; but receive power one hour together with the beast. These have one mind, and give their might and power unto the beast." Rev. xvii. 12-13.

This exactly describes the eighth and last form of government by the fourth beast—the Papacy ; it had no political power over the separate states of Europe but managed to create a nebulous imitation of the old Roman Empire by the spiritual influence that it wielded over the peoples of Europe, who in return willingly used their power to uphold the authority of the eighth head.

The imagery of Nebuchadnezzar's dream also describes this political disintegration of the Roman Empire :—

"And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided ; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men : but they shall not cleave one to another, even as iron is not mixed with clay." Dan. ii. 41-43.

Rome in its last form must then be the Roman ecclesiastical organization with its central government at Rome under the authority of the Pope, with its political agreements made with

the various governments of the world ; for we must remember that in her last form Rome's influence is to be world wide.

Another inference may also be drawn from the emblems of the visions of Rev. xiii. and xvii. We have noted that the description of the beast as a leopard (Rev. xiii.) places it as denoting an era when Greek influence was uppermost ; this was followed by the division of the empire into two parts : eastern (Greek) and western (Latin). The absence of any Greek symbols in the vision of Rev. xvii. would seem to imply a complete lack of any influence from that quarter or at least very little ; its symbols of seven heads and ten horns would seem to emphasize the Roman influence, while the scarlet colour of the beast appears to point to a connection with the Roman Church, as scarlet is very prominent in her ceremonial dress.

These deductions are borne out by history, for there was a complete separation between the Roman and Greek portions of the empire ; the Greek portion becoming the Byzantine Empire, which came to an end when the Turks captured Constantinople in 1453, and the only remains of which is the Greek church, except that the Russian ruler adopted the title of the Byzantine emperors in the title Tzar and their emblem in the double headed eagle ; the Greek Church was the official religion of the Russian Empire. The western or Latin portion split up into a number of independent kingdoms (some claim the number to be ten), and from this a different state of affairs developed which will cause us to refer once more to the symbolisms of the visions.

The parts into which the Latin Empire was divided are the ten horns of the fourth beast ; but before we investigate the developments of the ten horns, we must complete the evidence concerning the eras of the visions of Rev. xiii. and xvii. It is given by the symbolism of the heads of the beasts.

Rev. xiii. 3 declares : " And I saw one of his heads as it were wounded to death ; and his deadly wound was healed."

Rev. xvii. 9-11 says : " The seven heads are seven mountains, on which the woman sitteth. *And they are seven kings* ; the five are fallen, the one is, the other is not yet come ; and when he cometh, he must continue a short space.

" And the beast that was, and is not, even he is the eighth and is of the seven, and goeth into perdition " (*Alford*).

We have already used the symbolism of the seven heads as mountains which are the seat of the woman ; there remains the other meaning, " they are seven kings." It follows that those kings must be connected with Rome.

Kings and mountains, besides being used in their natural

sense, are used as emblems of dynasties, kingdoms, or governments in Holy Scripture, especially in Old Testament phraseology so that it is not unreasonable to conclude that the seven kings are seven forms of government at Rome. Since the beast of Rev. xiii. 1. rose from the "sea", it must be the first form of the fourth empire—Rome political and pagan; all four kingdoms of Daniel's vision of the beasts rose from the "sea".

The vision of John, however, gives more detail concerning the beast, since it is nearer to us in time and treats of a particular development of the beast; this we have found is the period when Greek influence was predominant. Speaking to John, the angel declares, "Five are fallen, and one is, and the other is not yet come," Hence the form of Roman government existing in A.D. 90 is the sixth form. Of the seventh the angel declares, "When he cometh he must continue a short space."

One of kings or heads was wounded to death and the deadly wound was healed (Rev. xiii. 3); the most cataclysmic change in the form of Roman government was the destruction of the pagan religious system as the state religion (*circa* 330 A.D.); this also tended to destroy much of the prestige of the emperor for he was regarded as a god and was absolute. Thus the beast system received a death blow as Christianity took power for a short while; but the wound was soon healed for paganism soon became mixed with Christianity and in fact dominant in the Roman religious system, while the emperor, the court, and its precincts became 'sacred,' as the idea of a church-empire developed. The beast was then able to continue its career, especially as the political side gained pre-eminence over the religious; Roman Catholicism is still a mixture of Christianity and paganism. The form of government which received this blow was that of the absolute emperors—the seventh in numerical order.

In due course this form of government came to an end in the Latin or western portion of the empire, and the era of the ten horns appeared; this is also the era of the feet of iron and clay described in the dream of the image of the Gentile succession (Dan. ii.). From this state of political division denoted by the symbol of the ten horns there arose another form of government of the Roman power, which is symbolized by the advent of the "little horn" of Dan. vii. 8-11., and by the eighth "king" of Rev. xvii. 11. We will consider Daniel's description of the "little horn".

"And I considered the horns, and, behold, there came up among them another little horn, before whom there were three

of the first horns plucked up by the roots ; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. . . .

" I beheld then because of the voice of the great words which the horn spake : I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Dan. vii. 8-II.

As in the " feet of iron and clay " period, the end of the Gentile system was delineated as being brought about by the impact of the " stone cut out without hands " on the feet of the image, so in the symbolism of the fourth beast of Dan. vii. the destruction of the beast is accomplished during the period of the power of the " little horn ", for the rise of no other power is designated. This agrees with the teaching of Rev. xvii., the symbolism of which, as we have already seen, denotes that the vision is concerned with the period of political disunion also designated by the feet of iron and clay ; the description of the vision (Rev. xvii.) also includes in verses 8-II a symbolism of the eighth and last form of Roman power previously described as the " little horn ".

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" The Roman Empire was, and always continued to be, ideally one and indivisible. There were two emperors, but one empire—two persons but one power. The point is of great importance for the understanding of the whole of the

middle ages : there only is and can be one empire, though it may, for convenience, be ruled conjointly by two emperors, resident, again for convenience, in two separate capitals. As a matter of fact, the beginning of the residence of an emperor in the east not only did not spell bifurcation actually fostered, but to some extent, the tendency towards unification. It helped forward the transformation of the empire into an absolute and quasi-Asiatic monarchy which reduced all its subjects to a single level of loyal submission : it helped to give the emperor a gorgeous court, marked by all the ceremony and servility of the east. The deification of the emperor himself dates from the days of Augustus ; by the time of Constantine it has infected the court and the government, which are now regarded as in some sense " divine ". Each emperor, again, had from the first enjoyed the sacrosanct position which was attached to the tribunate ; but now his palace, his chamber, his charities, his letters, are all ' sacred ', and one might almost speak in advance of a ' Holy Roman Empire '.

" But there is one factor, the greatest of all, which still remains to be added, before we have counted the sum of the forces that made the world think in terms of empire for centuries to come ; and that is the reception of Christianity into the Roman Empire by Constantine. That reception added a new sanction to the existence of the empire and to the position of the emperor. The empire, already one and indivisible in its aspect of a political society, was welded still more firmly together when it was informed and permeated by a common Christianity, and unified by the force of a spiritual bond. The empire was now the church ; it was now indeed indestructible, for, if it perished as an empire, it would live as a church. But the church made it certain that it would not perish, even as an empire, for many centuries to come. On the one hand the church thought in terms of empire, and taught millions of its disciples (including the barbarians themselves) to think in the same terms. No other political conception—no conception of a ' polis ' or of a nation—was any longer possible. When the church gained its hold of the Roman world, the empire, as it has been well said, was already ' not only a government, but a fashion of conceiving the world.' It had stood for three centuries ; and no man could think of any other form of political association. Moreover, the gospel of St. Paul—that there is one Church, whereof Christ is the head, and we are all members—could not but reinforce, in the minds of all Christians, the conception of a necessary political unity of all the world under a single head. *Una Chiesa in uno Stato*—such, then, was the theory of the church. But not only did

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deduced to refer to the Roman Empire at about the time of Constantine the Great when Greek influence was very strong. This beast rose out of the "sea", *i.e.*, the various nations and tribes in the area surrounding the Holy Land.

The other beast is that with two horns like a lamb which rose out of the *earth*; the earth is used as an emblem of an ordered and politically stable area, and the antithesis of this an earthquake, is a state of revolution and change in the forms of government.

Since the "first beast" is a phase of the Roman Empire, and the two beasts seem to be intimately related, it would not be illogical to presume that the "earth" from which the two-horned beast arose was the Roman Empire. This is confirmed by the fact that this beast "exerciseth all the authority of the first beast in his presence," *i.e.*, it exercised the authority of the Roman government, in the place where that authority had been exercised and over at least some of its area of authority. This place was Rome; for while it is true that the government was exercised for a short while from Constantinople, this town soon became the capital of only the eastern or Greek portion of the empire, while Rome was the centre of religion and culture in the west; these were more Roman in type.

This beast had two horns like a lamb, indicating that it had within it two forms of government which gave a lamb-like impression.

In Scripture, sheep are a symbol of the true Israel of God in both Old and New dispensations, so that this lamb-like appearance must be emblematical of an appearance resembling Christ's Church. This brings our thoughts immediately to the church of Rome; the two forms of government symbolized must refer to the fact that the Papacy and the political governments under its influence for a long time worked hand in hand ("And the ten horns . . . have one mind and give their power and strength unto the beast" (Rev. xvii. 12-13)); or that the Papacy itself has two departments, the ecclesiastical and the political; the latter seeking to extend the Pope's power by political means.

These thoughts taken in conjunction with those of the previous visions make it practically certain that the beast with two horns like a lamb is the Roman church the government of which is centred in the Papacy. This beast "causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed"; *i.e.*, the Papacy through the Roman church, causes those political powers in the area of the old Roman Empire which it influences, to

admire the old state of union of the old Roman Empire, for the empire was now in its iron and clay state of the vision of Nebuchadnezzar.

The second beast "worketh great miracles, so that it even maketh fire come down on the earth in the sight of men, and deceiveth them that dwell on the earth, because of the miracles which it was given to him to work in the sight of the beast, which had the wound by the sword and did live."

The story of deception by false miracles and superstitious teaching given to those under the power of the Roman Church is a very big one; by this means the Papacy for a long time held its power, and indeed it is not unknown to-day.

It is difficult to understand the symbolism of the expression "maketh fire come down on the earth in the sight of men"; fire is an emblem of God's destroying wrath, and it may well be that as the Assyrian was a rod in the hand of God to punish Israel for her sins, so the efforts of the Papacy to establish its ideals were used by God to punish evil in the Roman area. The admiration for the revival of the political stability of the Roman Empire having been instilled in the minds of some of the leaders of the peoples of Europe at least, and the necessary power and authority having been achieved by the Papacy by means of its "miracles", one step further is taken:—

"Ordering them that dwell on the earth to make an image to the beast, which had the wound by the sword and did live" (verse 14).

Before we consider this "image to the beast", or "an image in honour of the beast" (*Ferrar Fenton*), we will take notice of the "sword" which gave the wound to the beast. The wound we have before concluded was the destruction of the old pagan system by the advent of Christianity to power at the time of Constantine the Great; the only sword which could inflict such a wound is the Sword of the Spirit, the Sword which Christ Himself wields "which is the Word of God" (Eph. vi. 17).

This image in honour of the beast is an attempt of the Papacy, by using its ill-gotten power, to establish an imitation of the solid political power formerly held at Rome by the fourth beast; the head or centre of this power would of course be the Papacy at Rome. Its efforts were allowed to be successful for verse 15 tells us:—

"And it was given him to give breath unto the image of the beast, that the image of the beast should even speak, and should cause that as many as worship not the image of the beast should be killed."

The "image to the beast" or Holy Roman Empire became

a force to be reckoned with, for even an emperor waited on the pleasure of the Pope in very humiliating circumstances ; many of the wars of Europe were caused by trying to sustain or realize this ideal, and its effects are with us even to-day. Austria, for example, had just recently re-asserted the old title of the Austro-Hungarian Empire—The Holy Roman Empire. Many were killed who opposed this ideal ; laws were passed and enforced by governments under Papal influence by which the civil power enforced the laws of the church and inflicted torture and death on those who did not obey. This subservience of the person to the system is prophesied in verses 16-17 :—

“ And he causeth all men, both small and great, rich and poor, free and bond, to receive a mark on their right hand or on their forehead ; that no one should be able to buy or sell, save he that hath the mark, the name of the beast, or the number of his name.”

“ Here is wisdom ; let him that hath understanding calculate the number of the beast : for it is the number of a man ; and his number is 666.” Rev. xiii. 16-18. (*Alford.*)

The connection of this number with the Roman system and particularly the Roman church has been explained in chapter II. It is only fair to point out here that some manuscripts bear the number 616 ; but from the values of numbers in spiritual arithmetic, 666 is the more reasonable number, since it represents the perfection of the work of man.

There yet remains to be examined the characteristics of this last phase of the fourth beast ; these are touched upon in all the prophecies by Daniel and John concerning the fourth beast.

(1) “ I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots : and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.” Dan. vii. 8.

(2) “ Thus he said, The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

“ And the ten horns out of this kingdom are ten kings that shall arise : and another shall arise after them ; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws ; and they shall be given into his hand until a time and times and the dividing of time.

“ But the judgment shall sit, and they shall take away his

dominion, to consume and to destroy it unto the end." Dan. vii. 23-26.

(3) "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." Rev. xiii. 5-7.

(4) "And he spake as a dragon. . . . And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause as many as would not worship the image of the beast should be killed." Rev. xiii. 11-15.

(5) "I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. xvii. 3-6.

The chief characteristics of this last phase of the fourth beast—the Papacy—are its great and blasphemous words and its unbending hostility to those opposing its will, especially to those true believers in Christ who opposed its teaching and attempted to promulgate the true teaching of Christ. We will quote first a sample of its swelling words.

"The Roman Pontiff judges all men, but is judged by none. . . . We declare, assert, define, and pronounce, to be subject to the Roman Pontiff is to every human creature necessary for salvation. . . . That which was spoken of Christ 'Thou hast subdued all things under His feet' may well seem verified in me . . . I have the authority of the King of Kings. I am all in all and above all, so that God Himself and I the vicar of God, have but one consistory, and I am able to do almost all that God can do. What, therefore, can you make of me but God? (*The bull Unum Sanctum, issued by Boniface VIII., 18th November, 1302.*) The "*Acts and Monuments*," by Fox, tabulates many of these.

History will verify the capacity of the Papacy to wear out the saints, millions having been tortured, killed, or harassed by it for the sake of their religion.

It has also very definitely thought to change times and laws, as witness the following:—

"Wherefore, no marvel if it be in my power to change time and times, to alter and abrogate laws, to dispense with all things, yea, the precepts of Christ Himself," etc. (*Pope Nicholas.*)

The period in which the Papacy was in full power did last for "a time and times and the dividing of time," but this will be discussed when the time periods of the Gentile system are investigated.

The "image to the beast" created by the Papacy has long died away and the power of this last phase of the fourth beast is now invested in the Church of Rome, a world-wide form, as depicted by the vision of Rev. xvii. This spiritual power, divorced from active political power, is well described in the words of Pope Pius XI., in his words to the diplomatic corps on March 9th, 1929:—

"... His Holiness went on to refer to another guarantee, which since February 1st has been filling the entire world. That is this great, incomparable (and perhaps up till now unprecedented) plebiscite, not only of Italy, but of all parts of the world. There is no exaggeration in these words; we have received letters and despatches not only from all the towns and villages of Italy, not only from all the towns and many of the villages of the countries of Europe, but also from the two Americas, from India, from China, from Japan, from Australia, from New Zealand, from Northern, Central and South Africa, from Alaska, from the MacKenzie, from the Hudson, as if it all concerned a local affair. What an impressive event, and one which authorizes us to state that not only the people, but that the peoples of the entire world are with us; a true plebiscite, not only national, but world-wide. *And there is the most imposing guarantee that can be thought of or imagined.*" (*Enc. Brit.*, 14th ed., vol. 17, page 225.)

A true Christian might possibly think of a firmer guarantee—THE WORD OF GOD: but unfortunately its guarantee lies in the opposite direction to that desired by the Papacy:—

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Rev. xvii. 16.

"For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God Who judgeth her." Rev. xviii. 7-8.

The time period of this burning we will discuss later, and in the meantime will study for a little while the symbolism of the ten horns—the phase of the fourth beast from which the "little horn" or "eighth head" arose.

In the first place, what is the real meaning to be applied to the number ten? For we have seen that numbers sometimes

have symbolic meanings. Ten has the meaning of order which is a strong quality of the Roman system, but also is used with a sense of indefiniteness as used in Amos vi. 9.

"And it shall come to pass, if there remain ten men in one house they shall die."

And again in Zechariah viii. 23 :—

"Thus saith the Lord of Hosts : In those days it shall come to pass that ten men shall take hold out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you ; for we have heard that God is with you." In this way the symbolism of the number ten would tend to indicate the essential quality of order in an indefinite and perhaps changing number of kingdoms. For the greater period since the fall of the western emperors, this has been the state of the area once covered by the Latin portion of the Roman Empire ; some historians give the number of kingdoms into which the western half of the empire divided as ten, made up as follows :—

"The Lombards, the Vandals, the Burgundians, the Franks, the Heruli, the Huns, the Seuths, the Ostrogoths, the Visigoths, the Saxons." (*Machiavelli.*)

The little horn of the Papacy, "before whom there were three of the first horns plucked up by the roots", displaced three of these nations when the Frankish emperors created the Vatican state, giving temporal power to the Popes. These nations were the Heruli, the Lombards and the Visigoths.

From the study of these visions it has emerged that the four world kingdoms (the main development of Gentile rule directly affecting Israel of Old and New dispensations) are in this order :—

- (1) Babylon.
- (2) Medo-Persia.
- (3) Greece.
- (4) Rome.

Much of the Greek culture affected the Roman system, but at the division of the Roman Empire into its eastern and western parts, the main line of Gentile rule, as being in opposition to and affecting true Israel, developed in the western or Latin portion. The evil genius of this portion was the Papacy with its false claims and teaching, and its efforts to establish the Holy Roman Empire. In its efforts to establish this rule, it was the greatest agent ever known of the persecution of true Israel ; some estimate that fifty millions of people suffered at its hands.

There yet remains one more line of prophetic development in this system as recorded in the Bible (see Chart II.). This is the Mohammedan development, which, while it had very little part in the persecution of true Israel (this being the era of the true Church of Christ), yet conquered the Holy Land, and on the spot where Solomon's temple was built, in the country where our Lord founded His kingdom, instituted and sustained the organization of a false religion.

It is true that it destroyed many churches but those churches were apostate and worthy of destruction ; indeed, the role of Mohammedanism, to a great extent, was the punishment and destruction of apostate churches. There was considerable image worship and much philosophical discussion in the place of true living and a living faith. The following passage will confirm this estimate of the state of the Church :—

“ The lapse of the masses from Christianity to Islam, which took place during the first century after the conquest, is to be accounted for only by the fact that in reality they had no inward relation to the Gospel at all. They changed their creed merely to acquire the rights and privileges of the Muslim citizens. In no case were they compelled to do so.” (*Enc. Brit.*, 14th ed., vol. 4, page 600).

For the visions concerning this development we must consult the prophet Daniel once again, and continue with our study of the vision of the ram and he-goat which we used before as defining the transition of the Gentile system and power from the second to the third beast. (Dan. viii. 3-14. *margin*).

“ Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns : and the two horns were high ; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward ; so that no beasts might stand before him, neither was there any that could deliver out of his hand ; but he did according to his will and became great.

“ And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground : and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns : and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him : and there was none that could deliver the ram out of his hand.

" Therefore the he-goat waxed very great : and when he was strong, the great horn was broken ; and for it came up four notable ones towards the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven ; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host, and by him the daily (or continual) sacrifice was taken away, and the place of the sanctuary was cast down. And the host was given over for the transgression against the daily sacrifice ; and it cast down truth to the ground ; and it practised and prospered.

" Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot ? And he said unto me, Unto two thousand and three hundred days ; then shall the sanctuary be cleansed."

We have noticed previously that the beginning of this vision denotes the transfer of the Gentile power from the Medo-Persian Empire to the Greek or Macedonian Empire. It then goes on to foretell by symbol the division of the latter empire into four parts after the collapse of the great horn, which was the dynasty and organization of Alexander the Great. Alexander conquered and organized a large empire, stretching as far east as India, in a very short space of time ; he then died at an early age.

The power of his dynasty after his death did not last very long, and there did eventuate in time that four-fold division of the empire :—Syria, Egypt, Macedonia, and Thrace ; it was from one of these that the little horn arose.

This term " little horn " reminds us of another power, the Papacy, which also arose among other horns, and was called a " little horn " (Dan. vii. 8). The Papacy, we remember, arose along the main line of development of Gentile power, in the Roman Empire. This second little horn is not shewn as arising from the main stem, but from one of the sub-divisions of the Greek kingdom ; from the similarity of the symbols employed, we should expect the characteristics of the second little horn to be similar to those of the Papacy.

What is the dominant characteristic of the Papacy ? Surely, rule over the minds of men through their religious tendencies. Is there any other such system, affecting the fate of Israel, which did arise ? There is ; but before we attempt to name the

system, we will search for a clue as to the period of its existence.

In the vision we are studying, this power is shewn as taking away the daily sacrifice and casting down the sanctuary ; Jesus Christ in His prophetic summary of Matt. xxiv. 15 declares, " When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the Holy Place " From this declaration it is evident that the down-treading of the sanctuary would take place after the advent of our Lord ; there is then only one system of rule that will fulfil the conditions of prophecy—that of Mohammedanism, which has desolated the Holy Land for over 1,260 years. Let us examine the emblems of the vision from this standpoint.

Mohammed was born in Arabia, in a part at one time under the suzerainty of Egypt, and professed to be a prophet from God superior to Jesus Christ ; indeed he claimed to be the last and culminating point of a series of prophets (he magnified himself even to the Prince of the host). His system of government was founded upon this claim.

There is another point of similarity between the Papal and Mohammedan systems, and that is that they are both declared to arise from the " bottomless pit ", the abode of evil spirits ; the reference to the derivation of the Papal system is in Rev. xvii. 8.

" The beast that thou sawest was, and is not ; and shall ascend out of the bottomless pit, and go into perdition."

That to the Mohammedan system is in Rev. ix. 1 :—

" And the fifth angel sounded, and I saw a star fall from heaven unto the earth : and to him was given the key of the bottomless pit. And he opened the bottomless pit ; and there arose a smoke out of the pit as the smoke of a great furnace ; and the sun and the air were darkened by reason of the smoke of the pit."

The interpretation of these symbols as a reference to the Mohammedan religion will be given in Chapter V., but it is sufficient to remark here that both Papal and Mohammedan religions are described as of evil origin.

Mohammed describes himself as " The Prophet of God " ; the Pope describes himself as the " Vicar of Christ " ; both found their power upon religious authority. It is true that Mohammed sought to build his system directly upon a combination of spiritual influence and military power, while the Papacy primarily claims spiritual authority and delegates the use of the sword against its enemies, to those civil powers under its authority and influence, yet both developed in the end, a similar structure.

As the western empire broke up into the clay and iron state of the ten horns, from which developed the "Holy Roman Empire," under the influence of the Popes, so the Mohammedan Empire was a unity for more than a century, and then broke up into a number of independent states which recognized the Caliph as the theoretical source of all political and religious authority. The positions of independent rulers were made legitimate by reference to him, and the religious scruples of their subjects satisfied.

The Caliph lost his power for a while but it was revived in the ruler of the Turkish Empire ; and even as late as 1913, religious authority was claimed over Mohammedans not under the rule of Turkey. The last Caliph was deposed and expelled from Constantinople in 1924. This establishes the large amount of similarity symbolized in the common use of the emblem "little horn".

In its development it expanded (from the viewpoint of the Holy Land) towards the south—Egypt, Arabia, etc., and towards the east—Mesopotamia, Persia, India, etc., and towards the pleasant land, Palestine ! Much of Christianity (mostly false) perished in its path. Mohammedanism dates its rise from the Hegira, A.D. 622, and all dates are reckoned from this year ; the Caliphate dates from A.D. 634, and Jerusalem was captured A.D. 637. This last fact combined with the erection of the mosque of Omar on the site of Solomon's temple, constitute the downtreading of the sanctuary which has run its allotted span and is even now in the last stages of its life ; the Arab-Jewish question still reminds us that the full end is not yet.

"And the host was given over, for transgression against the daily sacrifice."

The important point to notice is that the downtreading was allowed because of transgression against God. There is also a time period connected with the vision as given in verses 13-14 ; this should be a deciding factor in the identification of the second little horn.

"How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host, to be trodden under foot ? And he said unto me, Unto two thousand and three hundred days ; then shall the sanctuary be cleansed."

The two main points emphasized in the vision are :—

- (1) The transference of power from Medo-Persia to Greece.
- (2) The career of the little horn.

The time era of the vision must then include these two points. Therefore in fixing the period covered by the two

thousand three hundred days, these two events must be included; according to the symbolism of the vision the transference of power took place after the complete defeat of the ram by the goat. As an historical event this was accomplished at the battle of Issus, 333 B.C., when Alexander the Great overwhelmingly defeated Darius. Then using the date 333 B.C. as our starting point we arrive at the following dates in modern times:—

333 B.C. plus 2,300 years lunar A.D. 1897.

333 B.C. plus 2,300 years prophetic A.D. 1935.

333 B.C. plus 2,300 years solar A.D. 1966.

by using the one day = one year scale.

This period should be a period of cleansing of the Holy Land from false religion and Gentile domination, and the upbuilding of true Israel and the Israel national power; the following events seem to support this theory:—

- (1) The first Zionist congress was held in the year 1897.
- (2) The Holy Land was freed from Mohammedan domination in 1917.
- (3) The Jews are returning to Palestine as their national home.
- (4) The outburst of Arab feeling against the Jews just after the midway date 1935, seems to point to a further period of cleansing, probably culminating in the expulsion of all things Mohammedan from Palestine.
- (5) The first period 1897-1935 has witnessed the total collapse of the Turkish Empire and the destruction of the Caliphate.

There then seems every reason to accept as a fact that the Mohammedan system is the "little horn" of Dan. viii. 9-12.

The explanation of the vision of the ram and he-goat, given by the "appearance of a man" in Dan. viii. 20-26, confirms much that has previously been said, and adds one or two points:—

"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king.

"Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

"And his power shall be mighty but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and holy people. And

through his policy also he shall cause craft to prosper in his hand ; and he shall magnify himself in his heart, and by peace shall destroy many ; he shall also stand up against the Prince of princes ; but he shall be broken without hand.

" And the vision of the evening and morning which was told is true ; wherefore shut thou up the vision ; for it shall be for many days."

The explanation defines the time as that of the rivalry between Medo-Persia and Greece, and traces the fall of Alexander's dynasty and the division of his empire into four parts, " not in his power." In the latter time of these kingdoms, *i.e.*, when they formed the eastern or Greek portion of the Roman Empire, the time when most of the Christian Church was apostate, and image worship was rampant (when the transgressors are come to the full) " a king of fierce countenance, and understanding dark sentences shall stand up." The Arabians were noted for their ferocity, and the dark sentences surely occur in the tenets of their religion.

" And his power shall be mighty but not by his own power." The Caliphate as the heir of Mohammed's system of rule became very powerful, but, as is previously explained, it became a centre of religious and political authority upheld by a number of independent rulers ; thus tending to create a common culture over a widespread area of independent kingdoms.

Craftiness has been a noted quality of much Mohammedan rule, and the relegation of Jesus Christ to a position of inferiority compared to Mohammed we have noted ; but it is Jesus Christ that will break his system " without hands " in God's good time.

The divisions of the Greek Empire which affected racial Israel and the Holy Land most, were Syria and Egypt, as is natural from their geographical position. The course of the relations between these two parts has been symbolized in Dan. x., xi. and xii.

The main fact to be noticed in chapter x. (vs. 5-6) is that the heavenly visitor, who gives Daniel his information, is very similar in appearance to the symbolic representation of our Lord as seen by John in the events described in the first chapter of the Revelation ; this heavenly visitor has as his personal helper Michael, " the great prince which standeth for the children of thy people."

Chapter xi. gives in more detail the episode between Medo-Persia and Greece (verses 1-4) :—

" Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I shew thee the truth. Behold, there shall stand up yet three kings in

Persia ; and the fourth shall be far richer than they all : and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

“ And when he shall stand up, his kingdom shall be broken, and shall be divided towards the four winds of heaven ; and not to his posterity, nor according to his dominion which he ruled ; for his kingdom shall be plucked up, even for others beside those.”

It is recorded in chapter x., verse 1 that the vision took place in the third year of Cyrus, king of Persia ; the fourth king from Cyrus was Xerxes, who attacked Greece with a vast array (5,283,220 men it is said), but he eventually had to withdraw ; he had immense wealth, which made possible his mercenary army.

Alexander the Great of Greece “ stood up ” one hundred and fifty years later ; the fate of his dynasty and kingdom has been previously mentioned. Of the four divisions of his empire, Syria is north and Egypt is south of Palestine ; from this fact comes the use of the terms “ king of the north ” and “ king of the south,” as used in the remainder of chapter xi. These terms do not always refer to the nations living in these areas, but sometimes refer to an extraneous power which has control over either area.

The remainder of chapter xi., vs. 5-45, and also chapter xii. deal with the development of the kings of the north and south, and also Israel ; it must be remembered that Mohammedanism developed from the area of the king of the south. We therefore find the pollution of the sanctuary and the taking away of the daily sacrifice mentioned in chapter xi. 31, and in chapter xii. 11-12.

The reference made in chapter xii. gives certain time periods connected with the down-treading of the sanctuary, and these form an interesting comparison with the previous dates given :—A.D. 1897, 1934, 1966.

“ And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days.

“ Blessed is he that waiteth, and cometh to the thousand, three hundred and five and thirty days.”

Applying the same scale, one day = one year—

First, Caliph, A.D. 634 plus 1,290 years = 1924. End of the Caliphate.

Hegira A.D. 622 plus 1,290 years = 1912. Balkan War, beginning of Turkey's fall.

Hegira A.D. 622 plus 1,335 years lunar = 1917. Fall of Jerusalem.

A.D. 622 plus 1,335 years prophetic = 1938.

A.D. 622 plus 1,335 years solar = A.D. 1957.

These dates all fall within the first mentioned period.

There is still another time element given in Dan. xii. 7. :—

“ And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever that it shall be for a time, times, and an half ; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.”

“ A time, times, and an half ” equal three and half times or 1,260 years. Applying this period as those previously :—

A.D. 622 plus 1,260 years lunar = A.D. 1844. Loss of Turkey's independence.

A.D. 622 plus 1,260 years solar = A.D. 1882. Britain takes Egypt from Turk.

A.D. 637 Jerusalem taken by the Arabs.

A.D. 637 plus 1,260 years = A.D. 1860. Israelite alliance.

A.D. 637 plus 1,260 years solar = A.D. 1897. First Zionist Congress.

Taking all these dates into consideration, with the movements taking place affecting the relations of Mohammedanism and Israel in the Holy Land, there seems very little doubt but that we are in the period of the end. Racial Israel would seem to be confirmed as the combination of the Jews and the Anglo-Saxon race, as explained in Part I.

Before returning to verse 5, we will consider the time of the end, as visualized in chapter xi. 40—under the symbolism of the king of the south and the king of the north :—

“ And at the time of the end shall the king of the south push at him ; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships ; and he shall enter into the countries, and shall overflow and pass over.

“ He shall enter also into the glorious land, and many countries shall be overthrown ; but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon.

“ He shall stretch forth his hand also upon the countries : and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt : and the Lybians and the Ethiopians shall be at his steps. But tidings out of the east and out of the

north shall trouble him ; therefore he shall go forth with great fury to destroy, and utterly to make away many.

" And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain ; yet he shall come to his end, and none shall help him."

We must then, in this era, seek for a king of the north who has the Lybians and Ethiopians at his steps ; who will also have Egypt in his power as a possibility, and his position must be such as to render his invasion of Palestine within his power. Such a ruler will be pushed at by the king of the south who is either Egypt or a power in military control of Egypt ; that power in this era is Britain.

Britain then must " push at " the king of the north ; the only ruler who partially, at least, fulfils the conditions of the prophecy is Mussolini, who, as the most influential man in Italy, has Lybia and Ethiopia at his steps. (It is remarkable that both of these countries have returned to their old Biblical names within the last few years.) He aims at the control of Palestine and Egypt, and in pursuit of this policy it is reported that he has suggested to the Arabs the recrudescence of the old Roman province of Syria (under Italian tutelage) ; this, when part of the Greek empire, was the origin of the term " king of the north." Britain has " pushed at " him through the instrumentality of the League of Nations ; he therefore seems, at present, to bear most of the marks of the " king of the north ", and the probability is that he will gain control of Palestine and Egypt, at least for a while. For the fulfilment of prophecy this must be so ; this is as far as we dare conjecture, since prophecy is better understood when fulfilled. Chapter XII. continues the description of these times :—

" And at that time shall Michael stand up, the great prince which standeth for the children of thy people ; and there shall be such a time of trouble, such as never was since there was a nation even to that same time ; and at that time thy people shall be delivered, every one that shall be found written in the book."

It is evident from the above that both Israel and true Israel are drawn into this vortex of war ; since national Israel seems to exist in the Jewish and Anglo-Saxon races, and since true Israel is mainly centred in the Anglo-Saxon race, this confederation would seem to be the Israel side of the great struggle ; while Mussolini, with his allies and his espousal of the Arab cause, would seem to represent the main stem of Gentile power (as Rome political combined with Rome spiritual), in combination with the second " little horn "—the originators of the Mohammedan power. In this way the whole structure of

the Gentile system would seem to be represented as in opposition to the Israel cause ; it will be noted here that it is *true* Israel that is brought safely through the struggle, being the only portion of Israel that is precious in His sight.

In arriving at the last phase of the struggle between Israel and Gentile, symbolized as a struggle between the king of the north and the king of the south, we have omitted many references in chapter xi. to these kings. We will now retrace our steps and seek to find an interpretation of these symbols which are notoriously difficult of interpretation.

The scope of the vision is given in Dan. x. 14 : " Now I am come to make thee understand what shall befall thy people in the latter days : for yet the vision is for many days." We have seen that the story starts its development from the fall of Medo-Persia, continues through the time of the Greek Empire and its sub-divisions, and since the Mohammedan down-treading is the greatest period of subjugation by any one type of civilization, this period must of necessity be included, starting as it did from one sub-division of the Greek Empire. The period of this down-treading is mentioned in Dan. xi. 31:—

" And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and *they shall place the abomination that maketh desolate.*"

This verse must then, in all probability, mark the time of the appearance of the Mohammedan " little horn ", and since the function of this little horn appears to be mostly the occupation of the Holy Land as the " place of his sanctuary " (already to a certain degree defiled by the image worship and superstition of the apostate church, " the host was given over for transgression against the daily sacrifice." (Dan. viii. 12 (margin)), we should not necessarily expect to see it mentioned in connection with true Israel ; and it is with true Israel that the prophecies of Daniel and the Revelation are mostly concerned. The last phase of the fourth beast is pre-eminently stressed as the great enemy of true Israel in that era ; Rome Papal and the Moslem power run parallel courses in time, the Moslem power being used to pour out tribulation upon the fourth beast. This we shall learn when we study the book of the Revelation.

Then returning once more to the fourfold division of the Greek Empire, we know that this was eventually included in the Roman Empire ; this was the main line of development of the Gentile power, in direct opposition to true Israel. Therefore after this inclusion there would no longer be any

king of the north or south, since the area covered by these two governments was now under one rule, except perhaps for a period of civil war when Egypt and its surrounding parts was at war with the Roman power.

This absence of the kings of the north and south would continue through the Mohammedan era, since the Moslem power controlled the area formerly occupied by these symbolic rulers; and we would not be likely to hear again of these kings until the break up of the Mohammedan power in the "time of the end". This took place as regards these kings when Britain occupied Egypt in A.D. 1882; we then entered a period when these opposing forces would be likely to appear. This period we have discussed previously.

But since we are dealing with events that are concerned with true Israel (and the Roman power was its greatest enemy), we must also expect to find references to this power. In examining the prophecy we find that it apparently lends itself to division according to the periods of these powers:—

(1) Dan. xi. 1-4. An outline of the conflict between Medo-Persia and Greece.

(2) Dan. xi. 5-30. The period of the rivalry of the Seleucid and Ptolemaic dynasties (kings of north and south) until the intrusion of the Roman power.

(3) Dan. xi. 31-35. A summary of the trials of true Israel of both dispensations and her subjection in the period of the Seleucid-Ptolemaic rivalry, the era of Rome political, and the Mohammedan-Papal era.

(4) Dan. xi. 36-39. The continuation of the Roman power through the Papacy; its outstanding characteristics. The Roman power as the king of the north.

(5) Dan. xi. 40-45. The "time of the end," is the period of the consumption and destruction of the Gentile system and the rise of true Israel to power, the king of the south being the British Empire in its role of protector of Egypt, while the king of the north is the attempted revival of the Roman power under the combined influence of Mussolini and the Papacy.

(6) Dan. xii. 1-4. The latter period from the true Israel standpoint; her victory.

*An outline of the meaning of the symbolism of the various groups is attempted in the note on this subject at the end of this part.

Let us summarize the foretold development of the Gentile system:—

(1) There were to be four main Gentile Empires which to a

* See note on Daniel xi. and xii.

great extent affected Israel ; these empires differed in their religious, political, and artistic culture, but were essentially man's work. They were :—Babylon, Medo-Persia, Greece, Rome ; Greece and Rome, symbolized by the metals brass and iron, were to have the greatest effect on mankind. Their culture affects the greater part of mankind even to-day.

(2) From each of these two latter empires was to emerge a " little horn " which would grow to great power ; they were religious systems—(1) Roman Catholicism ; (2) Mohammedanism. The former is shewn as arising from the divided state of the Roman Empire, while the latter arises from a sub-division of the Macedonian Empire. Mohammedanism was not Greek in character, and it uprooted much of the Greek civilization.

Both these systems are shewn as coming to their determined ends in God's time. Before we can finish the study of this system, it will be necessary to consider the structure and visions of the Revelation. This we will attempt in the next Chapter.

CHAPTER V

The Revelation.

"The Revelation of Jesus Christ, *which God gave unto Him*, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John:" Rev. i. 1.

BEFORE taking Chart III. which illustrates the general construction of the Revelation, we will examine its title.

Contrary to the statement of the Biblical heading, it is not the Revelation of St. John the Divine, but is the Revelation of Jesus Christ which He sent unto His servant John. This emphasis is very necessary because the habit of over praising Christ's servants, tends to draw men's minds from the state of complete self-surrender they should be in, and to give the teaching of men an authority it does not possess. Hence the multiplicity of "saints" and "fathers", which has brought much trouble to Christ's Church. It is true that the word saint is Biblical, but it is a term which Scripture applies to all servants of God, true Israel, and cannot be conferred by committees of men.

The revelation being given by Jesus Christ to His servants, we will examine the symbolical picture of Himself that He presents to us; and in doing this we must remember that true Israel, of which He is the head, changed at His advent from the national organization with its earthly ceremonial, to the world embracing spiritual body—the Church, which worships God in spirit and in truth.

This is the picture that Christ presents of Himself, after having passed through His earthly mission, crucifixion, and death, to ascend to the right hand of God where all power is given unto Him.

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

"His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice was as the sound of many waters.

"And He had in His right hand seven stars : and out of His mouth went a sharp two-edged sword : and His countenance was as the sun shineth in his strength.

"And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not ; I am the first and the last : I am He that liveth, and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of hell and death." Rev. i. 12-18.

We have noted previously that the vision described in Dan. x. presents a very similar being in appearance ; we will quote the description and compare the symbolism of the two appearances :—

"Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz : His body also was like the beryl, and His face as the appearance of lightning, and His eyes as lamps of fire, and His arms and His feet like in colour to polished brass, and the voice of His words like the voice of a multitude . . .

"Therefore I was left alone, and saw this great vision, and there remained no strength in me : for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of His words : and when I heard the voice of His words, then was I in a deep sleep on my face, and my face toward the ground." Dan. x. 5-9.

Let us tabulate the symbols :—

POINTS OF AGREEMENT.

Daniel.

Revelation.

- | | |
|--------------------------------------------------------------|--------------------------------------------------------------------|
| (1) Clothed in linen. | (1) Clothed with a garment down to the foot. |
| (2) Loins girded with fine gold of Uphaz. | (2) Girt about the paps with a golden girdle. |
| (3) His face was as the appearance of lightning. | (3) His countenance as the sun shineth in his strength. |
| (4) His eyes as lamps of fire. | (4) His eyes were as a flame of fire. |
| (5) His arms and feet like in colour to polished brass. | (5) His feet like unto fine brass, as if they burned in a furnace. |
| (6) The voice of His words like the voice of a multitude. | (6) His voice as the sound of many waters. |
| (7) I retained no strength . . . in a deep sleep on my face. | (7) I fell at His feet as dead. |

POINTS OF DIFFERENCE.

- | | |
|----------------------------------|--------------------------------------------------------------------|
| (1) His body was like the beryl. | (1) His head and his hairs were white like wool, as white as snow. |
| (2) | (2) Out of His mouth went a sharp two-edged sword. |
| (3) | (3) In His right hand seven stars. |

Now we know that Christ existed before His advent on earth, and that He had much creative work to do as God's Son and Agent. It would therefore seem quite within His realm that He would guide events at such an epoch as the fall of Medo-Persia and the rise of Greece, and that He in Person should deliver to Daniel such an important prophecy as "what shall befall thy people in the latter days."

The seven points of agreement in the visions seem to establish a strong enough basis for the idea that both visions refer to our Lord; and it is even so with the three differences, for these mark the essential difference in His work, before and after His earthly advent.

There is a certain similarity of symbols in the vision of the divine manifestation given to Ezekiel and described in his first chapter; among these symbols are "the likeness of a man", "feet like the colour of burnished brass", "appearance like burning coals of fire", and "the appearance of the wheels and their work was like unto the colour of a beryl." One symbol of this divine manifestation would seem to support the visions of the Christ in declaring His divine nature—"I heard the noise of their wings, like the noise of *great waters*, as the voice of the Almighty, the voice of speech, as the noise of an host"; also the fact, that the "wheels", which were intimately connected with the four living creatures supporting the throne of God upon their wings, were of the colour of beryl, tends in its symbolism to show the divinity of Christ; because the vision of Daniel presented His body as of the colour of a beryl. And since there were four beasts and wheels (the number symbolical of the earthly creative acts of God), it would seem to symbolize Christ as the agent through whom God's creative acts were made. This was the sole office of the Son before His advent; after His crucifixion and ascension He was given spiritual authority at the right hand of God.

In the vision of the Revelation His divinity is emphasized in another way.

In the vision of the Ancient of days, Dan. vii. 9, "The Ancient of days did sit, whose garment was white as snow,

and the hair of His head like pure wool." This appearance "hair like pure wool" would then be an attribute of Deity; the head being the seat of government and white designating righteousness and spiritual qualities, this symbolism would seem to be an emblem of spiritual government.

Therefore the symbolic presentation of the Christ :—

"His head and His hairs were white like wool, as white as snow" must apply to His divine spiritual authority as conferred by God when He ascended to the "right hand" of God; and as claimed in His statement previous to His ascension, "All power is given unto Me in heaven and in earth"; for it is only in the time of the New Covenant that Christ has spiritual authority given Him by His Father. Under the old Mosaic dispensation and previous to it, all spiritual devotion and obedience was rendered directly to God the Father.

The second difference in symbolism of the vision of the Revelation is described thus :—

"Out of His mouth went a sharp two-edged sword." This undoubtedly refers to the "sword of the Spirit, which is the word of God" (Eph. vi. 17); the two edges of which are the two dispensations as ordered in the Old and New Testaments.

The last symbolic difference—"And He had in His right hand seven stars"; is explained in Rev. i. 20. "The seven stars are the angels of the seven churches." He stood in the midst of the seven golden candlesticks "which are the seven churches." Rev. i. 20.

"Where two or three are gathered together in My name, there am I in the midst of them."

The combination of these two visions presents us with confirmation of the difference between Old and New Covenants; in the Old approach was to the Father through the instituted priesthood and ceremonial observance, while in the New, "no one cometh unto the Father, but by Me." John xiv. 6. This is the keystone of the arch of His spiritual authority.

His divine nature, as shewn by the emblems of both visions, is confirmed by His claim in the last chapter of the Revelation, verse 13 :—

"I am Alpha and Omega, the beginning and the end, the first and the last."

This is the title of the Father as stated in Rev. i. 8 :—

"I am the Alpha and the Omega, saith the Lord God, which is, and which was, and which is to come, the Almighty." That this description "which is, which was, and which is to come," refers to the Father is clear from Rev. i. 4-5.

"John to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and

which is to come ; and from the seven spirits which are before His throne ; and from Jesus Christ, who is the faithful witness, and the first begotten from the dead, and the Prince of the kings of the earth."

Having elucidated the nature and power of Christ as symbolized in chapter i., we will examine the Chart to form some idea of the manner of presenting the prophecies contained in this Revelation given to Jesus Christ. Chart III. sets them out in tabular form.

The first thing to strike the eye is the numerical order or combinations in which they are set out.

First we have the seven churches which obviously must be emblematical of true Israel ; then we have a combination of three sevens, yet containing within itself two combinations of six. Seven is the number of spiritual perfection ; six the number of the works of man.

The first of this combination of sevens, is the seven seals ; yet this contains in it a symbol of six, for the last seal breaks up into the seven trumpets. This period of the seven trumpets is in reality a six, for the seventh trumpet breaks up into the seven vials ; after the seven vials, which is also the end of the seven seals, the millennial rule of the Christ commences.

So that although the seven seals cover the whole period, they contain within their period, two eras of six and one of seven. Looking at this numerical combination from the viewpoint of spiritual arithmetic, it would seem that the seven seals represent a period of the spiritual over-ruling of God and His Christ, but contains within it two periods when the rule of man is uppermost to the eye of man : the first six seals and the six trumpets. The seven vials will represent a period when the rule of God is in the ascendancy, pouring out the seven vials of His wrath for the destruction of the works of man, which have been to a great extent prompted by the wiles of that arch-deceiver Satan. This is the period of the consumption of the fourth beast.

The visions concerning true Israel are given from two stand-points the heavenly and the earthly ; it is to be noted that all the events which happen under the six seals, six trumpets, and the seven vials, are brought about by the authority of God. Each of these periods is introduced by the heavenly scene which symbolizes the source of the punishments inflicted on that particular period, as also there are scenes of heavenly rejoicings at the triumphs of true Israel. There are three visions of the beast system interspersed among the Israel visions, but as they are explanatory of the trials and triumphs of Israel they are included in the Israel columns.

In Rev. i. 4-6 we are given a symbolic description of the interwoven parts of true Israel :—

(1) God and the seven Spirits before His throne. An emblem of the over-ruling authority of God and the perfection and ubiquity of His Spirit.

(2) Jesus Christ, the faithful witness, the first begotten of the dead, and Ruler over the kings of the earth ; He washed us from our sins in His blood and made us a kingdom, even priests unto God, His Father ; He stands in the midst of the seven candlesticks, His Church. This is the true Israel of the New Covenant.

In Rev. i. 19 Christ charges John in these words, " Write the things which thou hast seen, and the things which are, and the things which shall be hereafter : " There are then three categories of the subjects of Revelation symbolism :—

(1) " The things which thou hast seen." This must refer to the emblems in Rev. i. 1-20 ; these have been discussed previously.

(2) " The things which shall be hereafter." These are included in all the visions which follow chapter iv., verse 1 ; for this verse declares, " After this I looked, and, behold, a door was opened in heaven : and the first voice which I heard was as it were of a trumpet talking with me ; which said, Come up hither, and I will shew thee things which must be hereafter." Therefore since there is no cancellation of this statement in any of the chapters which follow, all the chapters of the Revelation, inclusive of iv. and onwards, describe events which were future to the time of seeing these visions.

(3) " The things which are." Since chapter i. has already been used for (1) and chapters iv.-xxii. for (2), there only remain chapters ii. and iii. for the things which are. These it will be seen are descriptive of the state of the Church in Asia at that time with all its faithfulness and faults ; but at the same time they contain hints at the future state of the Church if it does not heed the admonitions of our Lord. These hints are addressed to various assemblies in Asia, but some find a secondary meaning in them as references to states of true Israel in the period covered by the seven seals. If this be so it does not convey the idea of a happy state of the Church at this time of the end (the Church of Laodicea), for Christ says, " So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth ". Rev. iii. 16.

It is interesting to note here, that the Church in Asia protested against the introduction of Easter and was for this excluded from the Catholic communion by the Roman bishop (*circa* A.D. 190). This is the first intimation, in historical fact,

that we have concerning the later development of spiritual power in the fourth empire. But, since our Lord chose seven churches in Asia to symbolize His Church, it is evident that He saw this development of the fourth beast far in advance.

Chapters ii. and iii. give us a glimpse of the earthly side of true Israel—their failings and conquests, and although seven actual churches are mentioned, their failings and rewards are for the edification of all the servants of the Christ, not only at the time of the Revelation but for all time.

Chapters iv. and v. transport us to Israel's heavenly counterpart; to the presence of God Himself. The symbols seen are similar to those of the Old Testament:—a throne, a rainbow, lamps of fire, white raiment, horns, beasts or living creatures, eyes, the face of a man, wings, and the emblems of the four chief tribes in the encampment of Israel around the tabernacle:—(1) A lion—Judah. (2) A calf or ox—Ephraim. (3) A man—Reuben. (4) An eagle—Dan. The twenty-four elders symbolize the two epochs of true Israel; twelve for the Mosaic and twelve for the Christian.

The book in the right hand of Him that sat on the throne, sealed with seven seals, is the prophetic account of the overruling by God of man's endeavours; it does not touch upon Israel's activities; these are described in the visions outside the symbolism of the seven seals. There is one apparent exception to this statement—the fifth seal; the symbolism concerns Israel, but in reality it is the work of man upon Israel.

The use of a seal is two-fold:—(1) As giving a person's authority to that which is sealed by his seal. (2) For preventing any unauthorized person from interfering with that which is sealed.

In this case it must be presumed that the seven seals are the seals of God, since the book is first depicted as being held in the right hand of God, and no one, except Christ, was able even to look at the book, much less open it; we know that the Revelation was given by God to Christ, who shewed these things unto His servants, through His servant John. Therefore we must conclude that the seven seals represent God's authority for the contents, and also prevented any unauthorized person from having knowledge of its contents. "None of the wicked shall understand, but the wise shall understand." Dan. xii. 9-10.

Also we may see in this a confirmation of the authority of Christ as the Son and Agent of God; the perfection of His spiritual authority is declared in the emblems of Rev. v. 6.

"A Lamb standing as if slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth" (*Alford*).

Having received the symbolism of the prophecies concerning these events which are allowed under the authority of God and His Christ, to whom and in what period of time would they eventuate? That it would be future to A.D. 90 is evident, for the Revelation was not given before that date; and since the Bible gives only two main prophetic systems, Israel and Gentile, it would be reasonable to look for these events in the history of the Gentile system.

Since the four parts of the Macedonian Empire were conquered by Rome before the advent of our Lord, we must look for these events in the history of the Roman Empire subsequent to A.D. 90. This manner of treatment would seem to be supported by the fact that two visions of the fourth beast are included in the Revelation symbols, and that Rome was the main power in contact with true Israel.

Chapter vi. contains the visions of each of the six seals; six is the number of man's work, and points to the supremacy of man's endeavour in the time covered by the six seals. At the time of John, Rome was reaching the zenith of her power and influence, and the first period of this ascendancy of man's efforts, lasted until the pagan religion was superseded by the Christian religion about A.D. 330. The first period of the ascendancy of man is the period of Rome pagan—the period of the six seals, the meaning of whose symbolism will be explained in our next Chapter.

In Rev. vii. we are transferred from the activities of man to that of true Israel in both earthly and heavenly aspects. It commences with a period of peace:—

"I saw four angels, standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." Four being the number of God's creative works on earth, and the universal earthly number, we have here a picture of universal peace over the Roman Empire, for it is only with this particular aspect of man's activities that the Bible seems to be concerned at this time. This period of peace succeeds the time of turmoil depicted by the sixth seal which ends with the fall of paganism and the rise of Christianity.

This rise of the Church of Christ to earthly power has nothing to do with the Kingdom of God, which is of the spirit; indeed we find that very dubious means were used to impel people to become "Christian", and many needed very little more incentive than their own self-interest!

Therefore we find that the symbol of this rise to power is an earthly one:—144,000 of all the tribes of Israel, who were "sealed" in their foreheads. Israel is here presented from her

earthly aspect—the racial ; the sealing shows that this rise to power had the authority of God, and common sense tells us that 144,000 must be a symbolic number.

One hundred and forty-four thousand equals $12 \times 12 \times 1000$, and since twelve is emblematical of government, while ten denotes order, this number must symbolize the perfection of earthly government by spiritual order. This rise to power seems to be used by God to achieve great ends (see Rev. vii. 9-17), but the period of peace was very transient, for in chapter viii. 1 we are shewn the heavenly scene as Christ opens the seventh seal :—“ And there was silence in heaven about the space of half an hour.”

The reason for the shortness of this period of peace is not far to seek ; owing to the number of people who joined the church through self-interest, and owing to the wish of the authorities to establish the new religion quickly (by adopting pagan customs under Church names), the church soon became apostate and semi-pagan, in this way bringing into existence another phase of the fourth beast—Rome Papal. This phase is also marked by the number six—the six trumpets ; the seventh trumpet containing the seven vials of wrath.

It is evident from the symbolism that there would be many saints who would object to this prostitution of Christ's Church, and who brought this matter to Christ in prayer, described as follows :—

“ And I saw the seven angels which stood before God ; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer ; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

“ And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth : and there were voices, and thunders, and lightnings, and an earthquake.

“ And the seven angels which had the seven trumpets prepared themselves to sound.” Rev. viii. 2-6.

Thus was instituted the period of the six trumpets,* the period of Rome Papal in power. This period, since trumpets are used to give warning of royal declarations, must be considered as a period of warning to Rome Papal of her coming consumption under the seven vials of wrath ; and let us remind

* See also list of symbolisms of the Bible.

ourselves that Rome Papal is the spiritual essence of the great Gentile system which must fall with her.

The six trumpets will be considered with the six seals as part of the history of the Gentile system in the next Chapter, and in the meanwhile we will turn to the visions in Rev. x., xi., xii., xiii., xiv. and xv., given in the interval between the six trumpets and the seven vials of wrath ; these visions mostly concern true Israel, yet at the same time they have references to the six trumpets and seven vials.

We will commence with the vision as recorded in Rev. xiv. 1-7 as shewing the difference in the rise to power of true Israel at the time of Constantine and at the Reformation :—

“ And I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred and forty four thousand, having His Father’s name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder : and I heard the voice of harpers harping with their harps : and they sung as it were a new song before the throne, and before the four beasts, and the elders : and no man could learn that song but the hundred and forty four thousand which were redeemed from the earth.

“ These are they which were not defiled with women ; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile : for they are without fault before the throne of God.

“ And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him ; for the hour of His judgment is come : and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” Rev. xiv. 1-7.

We have seen that the rise to power, of true Israel, in the reign of Constantine, was a rise to earthly power by earthly means ; but when we examine the symbols of this vision, although we still have the symbolic number of government—144,000—it is associated with very spiritual emblems.

The first of these symbols, “ A Lamb stood on the mount Sion,” refers in the first place to our Lord, while the remainder of the phrase has a similar meaning to this extract from Heb. xii. 22.

“ But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem.” The whole meaning of this is connected with the spiritual government of God ; a

city is symbolic of government, and Jerusalem was the earthly centre of God's government under the old dispensation. Mount Sion was the centre of government in that city, closely connected with the House of David, as distinct from the Temple—the centre of worship.

Therefore, the symbolism of the Lamb and the hundred and forty-four thousand having their Father's name written in their foreheads standing upon mount Sion, foretells the rise to spiritual power of Christ and His Church. The virginity of the hundred and forty-four thousand expresses the chastity of Christ's Church as symbolized in II. Cor. xi. 2.

"For I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

There is another point in this symbolism which denotes a more spiritual state of the hundred and forty-four thousand—they are described as "having their Father's name *written* in their foreheads," while those of Rev. vii. were "sealed in their foreheads." The greater spirituality of the former symbolism is evident from Rev. ii. 17:—

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it," thus expressing a very personal relationship to God and His Christ.

This manner of the rise to power of true Israel, truly describes the Reformation, which was a change of heart and a seeking for a real personal relationship with God. That it is the period of the Reformation is confirmed by what follows:—

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue and people."

The Reformation, especially in English speaking lands, was followed by an era of intense missionary enterprise; which still continues. This interpretation of this vision places the interval of the end of the six trumpets and the beginning of the seven vials as that of the Reformation. Having thus placed the events of Rev. xiv. on the historical scale, we will postpone the discussion of Rev. x., xi., xii. and xv., until another Chapter which will study the subject with which they deal.

We will note here that a new time-period is introduced about this era—that of the three "woes." The first woe corresponds to the period of the fifth trumpet, the second includes the sixth trumpet and Rev. x. and xi. 1-14. The third woe extends over the whole length of the seven vials. The second woe is worthy

of especial notice because the last of the six trumpets and some symbolisms of true Israel are included in this period ; this is because these are intimately connected in history, happening about the same period, and both having a destructive effect upon the fourth beast. The sixth trumpet foretells the inroads of the Turks which brought about the fall of Constantinople and the Eastern Empire ; this fall of Constantinople tended to spread knowledge which helped the Reformation and thus attacked the beast from two angles.

The next period for us to consider is the period of the seven vials ; this is the period of the ascendancy of true Israel and the consumption and eventual destruction of the fourth beast. It commences with the scene in heaven of Rev. xvi. 1 :—

“ And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.”

It ends with the seventh vial which is poured out in the air, and brings about the destruction of the Gentile system when “ Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath.”

Of the remaining chapters, Rev. xvii. has been previously discussed, and Rev. xviii. deals with the same subject—Great Babylon. Rev. xix., xx., xxi., xxii. come within the Israel category and will be examined in another Chapter. Having the construction and main outlines of the Revelation before us, we can continue our study of the prophetic fates of Israel and Gentile, remembering that all the events of the seven seals, seven trumpets, and seven vials of wrath are phases of the history of the fourth beast.

CHAPTER VI

The Times of the Gentiles.

(Continued).

WE have traced the main stream of Gentile power through the succession of empires :—Babylon, Medo-Persia, Greece, Rome ; we have seen that the times of the Gentiles are for seven times, which run their course concurrently with the seven times of Israel's punishment.

It has also been deduced that the Mohammedan system, an offshoot from an outpost of the Macedonian Empire, runs its course parallel with Rome Papal until the "time of the end," which we have seen coincides with the present era.

The period of the seven times of Gentile dominion extends from 585 B.C. to A.D. 1936, after which date we may expect to see the rise of the whole Israel race to national pre-eminence as the centre of development of the earthly manifestation of Christ's kingdom, by means of the light of the true Israel within her, combined with the destruction of the Gentile system. The rise of true Israel has already begun since the Reformation, particularly in the Anglo-Saxon races, and the return of the Jews to Palestine under the protection of Britain would seem to indicate the re-union of the whole Israel race. With this brief summary of our present position we will turn to the interpretation of the six seals of the Revelation.

The main stream of Roman culture extends through the Papacy to the present time, the Papacy being represented as the little horn of Dan. vii. 8 and 24-25 ; this little horn shall wear out the saints of the most High until a time and times and the dividing of a time, *i.e.*, for one thousand, two hundred and sixty years.

This period of the predominance of the Papacy has been identified with the period of the six trumpets. The vision of Rev. xiii. 1-8, which we deduced to be the Roman Empire of the period of Constantine, describes the beast in vs. 1-4, and then states :—

"And there was given unto him a mouth speaking great things and blasphemies ; and power was given unto him to continue forty and two months." This description is a later development of the beast previously described, and turns our thoughts immediately to the little horn of Dan. vii. 8, in which was a mouth speaking great things ; this has been identified as the Papacy, which should wear out the saints for one thousand, two hundred and sixty years.

The time period of the mouth of Rev. xiii. 5 is forty-two months, which equal one thousand, two hundred and sixty years ; this equality of the time of operation and similarity of symbolism make it certain that the two visions refer to the same power—the Papacy, whose period of ascendancy is the era of the six trumpets. It is also very noticeable that all the time periods given in the visions which lie between the symbolic descriptions of the eras of the six trumpets and seven vials, and which mostly refer to Israel (Rev. x., xi., xii., xiii., xiv., xv.), are this time period of one thousand, two hundred and sixty years, as follows :—

Forty and two months Rev. xi. 2.

A thousand, two hundred and three score days Rev. xi. 3.

A thousand, two hundred and three score days Rev. xii. 6.

A time, and times, and half a time Rev. xii. 14.

Forty and two months Rev. xiii. 5.

The similarity of time periods would seem to point to the probability that the time periods of the visions are concurrent, and lie in the period of the six trumpets. Since most of these refer to true Israel they will be referred to in Chapter VII., but at present we are interested to know the dates between which the one thousand, two hundred and sixty years of Papal ascendancy lie, for this will be a key for the unlocking of the meaning of the visions between Rev. viii. 6 and xv.

We have seen that the six seals extend to the fall of Rome pagan, *circa* A.D. 330. There was then a short period of peace when true Israel took earthly power until the commencement of the six trumpets. These were brought about in answer to the prayers of the saints, because of the apostasy of the Church, which in time developed into Roman Catholicism as we know it to-day.

The evil of the rejuvenated beast after the fall of paganism lay in the apostasy of the Church coupled with the fact that Constantine sought to strengthen the solidarity of the Roman Empire by means of the unity of Christ's Church, thus linking it very decidedly with the fourth beast ; this subjection of Christ's Church to political ends in her deteriorated condition, introduces the era of the six trumpets.

In this light we can see that the period of peace would be very short, since apostasy soon reared its head, and it would be very difficult to say when the exact period commenced ; but if we placed the beginning at A.D. 330* (when Constantine was officially inaugurated as capital with Christian priests

* The edict of Milan gave tolerance to Christians A.D. 313, but, *circa* A.D. 330 Christianity was in power in the state, and all emperors from that time, except one, were Christians.

in attendance) a period of one thousand, two hundred and sixty years would bring us to A.D. 1590, by which time the Reformation had settled down to its more or less permanent form. Through the Reformation the Papacy lost much of its power and practically all of its political ascendancy.

The era of the seven vials, the period of consumption of the fourth beast ending in its final fall, must then extend from *circa* 1600 to at least 1936 ; but the length of life of the Papacy after this date should not be many years, nor the life of the Gentile system as a whole.

Having thus divided the life of the fourth beast, as given in the Revelation of Jesus Christ, into its three main divisions, we will study each division in order.

Seal I. "And I saw, and behold a white horse : and he that sat on him had a bow ; and a crown was given unto him : and he went forth conquering, and to conquer." Rev. vi. 2.

This is the age of the prosperity of pagan Rome, A.D. 96-186. As the Medo-Persian emblem was a ram, and that of Greece a goat, so the Romans used the emblem of a war-horse and emblazoned it on their coins, often with a rider and the signs of his official position.

Since we are dealing with political affairs, the colour of the horse denotes prosperity—while the bow was the symbol of Crete, from which place Nerva, the first emperor of this period came. His crown was given to him as he was not of the imperial descent ; there were five emperors of his dynasty and they were uniformly successful in war.

Seal II. "And there went out another horse that was red : and power was given to him that sat thereon to take peace from the earth, and that they should kill one another : and there was given unto him a great sword." Rev. vi. 4.

This is a period of civil war between contending military leaders for supremacy and the prize of being emperor. The military class were those who profited most in this era ; thirty-two emperors and twenty-seven pretenders alternately hurled each other from the throne in this era of about ninety years, says Sismonde.

Seal III. "And I beheld, and lo a black horse ; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny ; and see thou hurt not the oil and the wine." Rev. vi. 5-6.

This is a further phase in the deterioration of the Roman Empire, and is co-existent with the state of civil war ; it is a period of heavy and unjust taxation.

There are numbers of coins of almost every emperor and

province bearing the device of a pair of balances as a symbol of justice and equity ; it also became the symbol of judicial authorities. The taxes were in kind, corn, barley, wine, and oil, and in the reign of Alexander Severus the average market price of wheat and barley was the price mentioned in this prophecy. This emperor tried to lessen taxation and reform the plight of the people but was murdered for his pains ; the military were in power and very rapacious and would be satisfied. This condition was from A.D. 210 onwards.

Seal IV. " And I looked, and behold a pale horse : and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth." Rev. vi. 8.

The previous was a period of plenty although of oppression ; this oppression paralysed the industry of the population and brought about a state of anarchy and famine. " The ruined empire seemed to approach the last and fatal moment of its dissolution." (*Gibbon*.) The agencies of this ruin were to be the sword, hunger, death, and the beasts of the field. This was amply fulfilled by barbarian invasions, famine, pestilence (five thousand died daily in Rome), while wild beasts became prevalent in parts owing to the depopulation of those parts. *Gibbon* considered that half the population of the empire was consumed.

The prophecy states that " power was given unto them over a fourth part of the earth " ; there is an alternative version, the four parts of the earth—the " earth " being the Roman political organization. The empire was divided into four parts at this period (A.D. 248-292)—Italy, Illyricum and the eastern and western provinces. In this light the latter version would appear correct.

Seal V. " And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held : and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ? And white robes were given unto every one of them ; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Rev. vi. 9-11.

The Christian Church had suffered much martyrdom during the period of the four seals and even before ; this is the only example of the symbolism of the true Israel being introduced into the emblems of the seven seals. But there is reason for it,

for the suffering of the saints was the work of the fourth beast and is introduced here preparatory to the fall of Rome pagan, which took place in the sixth seal.

The symbolism is of Israel ; the blood of the sacrifice was poured out under the altar in the Mosaic dispensation :—" The priest shall pour all the blood of the bullock at the bottom of the altar." Lev. iv. 7-18. The white robes are the covering by Christ's righteousness, the righteousness of saints.

The inference to be drawn from the clause " They should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were should be fulfilled," has been discussed in Part II., Chapter VIII. We concluded that the " rest " continued until the first resurrection.

There appears to be an answer to their plea in the events of the sixth seal, but it is not a final answer ; the beast indeed receives a grievous wound, but it recovers and continues its career of harassing the saints with increased vigour under its new guise of Rome Papal. The final answer to the question of the saints is given in Rev. xix. 2.

" For He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand."

The saints who suffered under Rome pagan had to await the passing of the greater period of suffering under Rome Papal, and the final destruction of the fourth beast, before their blood was fully and finally avenged.

Seal VI. " And I beheld when he had opened the sixth seal, and lo, there was a great earthquake ; and the sun became black as sackcloth of hair, and the moon became as blood ; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

" And the heaven departed as a scroll when it is rolled together ; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains ; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb : for the great day of His wrath is come ; and who shall be able to stand ? " Rev. vi. 12-17.

The whole meaning of this passage is contained in the last few sentences ; it is the day of the triumph of true Israel, and therefore of the fall of the Gentile system of that day, whose spiritual essence was the pagan religion. It is a period

of civil war and distress ; the spiritual centre of the beast system lost its power (the sun became black as sackcloth). The moon (political power) became as blood ; the earthquake signifies political upheaval ; the leaders in the religious and political spheres fell from their places of authority ; the heaven (spiritual and political power) departed to be replaced by true Israel.

Constantine, who instituted freedom for Christianity (edict of Milan, A.D. 313), was the sole survivor in the struggle between six emperors. He unified the empire once more and made Christianity the state religion ; paganism was tolerated with disdain and gradually dwindled until about forty years later it was forbidden. This of course meant a great change in spiritual and political power.

The first period of man's triumph ended with a temporary victory for true Israel, but the Church was under the power of the emperor and became an integral part of the Roman state ; the priests were Roman officials ; pagan customs, covered by a Christian gloss, were introduced and the Church became apostate ; image worship was rife. The real aim of Constantine was to use the unity and cohesion of the Christian Church as a means of promoting the unity of the empire, so that in a short period the fourth beast was as strong as ever in a different guise—the Holy Roman Empire, and the bishop of Rome was the centre of ecclesiastical organization and authority.

Constantine removed the capital of the empire to Constantinople, which in time brought about the division of the empire and the church into two portions—east and west, or Greek and Latin. This leads us to the second phase of the fourth beast—the six trumpets, when the beast under its seventh and eighth forms of government, with the apostate church as its spiritual light, was in the ascendancy and true Israel almost lost for one thousand, two hundred and sixty years.

The heavenly scene, before the sounding of the trumpets commenced, has been referred to in Chapter V. ; we will therefore commence here with the sounding of the first trumpet.

Trumpet I. "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth : and the third part of the trees was burnt up, and all green grass was burnt up." Rev. viii. 7.

In considering this vision two facts must be borne in mind :—

(1) That on its accession to earthly power the Church was soon incorporated in the system of the fourth beast, and very

soon adopted apostate and pagan customs. Therefore there could be expected only a short respite in the heavenly activities against the beast.

(2) In the vision of the heavenly activities which introduced this period we are told "there was silence in about the space of half an hour"; that is the heavenly activities against the beast ceased for that period, which, using the one day = one year scale, is about seven and a half years.

Accordingly we find that on the death of Constantine the Great, A.D. 337, civil war developed between the sons. The Enc. Brit., 14th ed., vol. 19, page 507, describes the period we are studying as follows:—

"From all writers who deal with the fourth century we have one long series of laments over the depression and misery of the provinces. . . . Among the graver symptoms of economic ruin were the decrease in population; the spread of infanticide; the increase of waste lands; the declining prosperity of the towns; and the constantly recurring riots and insurrections. . . . The distress was aggravated by the civil wars, by the rapacity of the tyrants, . . . but above all by the raids of the barbarians, who seized every opportunity afforded by the dissensions or incapacity of the emperors . . . to harry the lands of the provincials."

From the symbolism of the first trumpet, it would appear that these emblems refer to this period which culminated in the invasion of Italy by the Visigoths, in A.D. 400; Rome was besieged three times, A.D. 408, 409 and 410, and on the last occasion was sacked. The Goths then withdrew to southern France, from which base they established a kingdom over parts of Spain and France as these areas are now called.

The symbols, hail and fire mingled with blood, surely give an impression of such troubles, while burnt trees and grass may refer to the lapse of agricultural land to its primitive state; or there are other meanings to be found to the symbolism in Scripture: trees are men in power (Isaiah x. 19; Dan. iv. 20-23); grass is mankind as rather helpless; these symbols also seem to fit the symbolism.

Trumpet II. "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." Rev. viii. 8-9.

From the mention of ships in connection with the "sea" one would deduce that these words are used in their natural sense, as compared with the use of the word sea when various beasts arose from it. This symbolism in conjunction with the

words, mountain and fire—a mountain symbolizing government and fire destruction—would appear to visualize a destructive maritime power, necessarily in contact with the fourth empire.

Such a power arose on the shores of North Africa, when the Vandals, leaving Spain, conquered the Roman provinces in N. Africa, about A.D. 430, and took Carthage, the main port, about A.D. 439. This city became a centre of pirates for about ninety years. Gaiseric, the leader of the Vandals, held that his mission in life as a pirate was "to attack the dwellings of men with whom God is angry," leaving the decision of his destination to the elements. He sacked Rome (A.D. 455) and spent fourteen days removing its movable wealth; as Arians, the Vandals persecuted the Roman Catholic Christians.

It is not easy to understand the meaning of the symbolism—"the third part of the creatures which were in the sea, and had life; died," unless it is to stress the severity of the depredations of the Vandals. There is also the probability that the Roman empire in the west being in a state of disintegration, it would no longer be referred to as the "earth", but as the "sea", thus returning to the symbolical use of the word. The creatures in this sense would be the inhabitants of this area.

Trumpet III. "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters because they were made bitter." Rev. viii. 10-11.

In looking for the fulfilment of this prophecy, we must remove from the area of the sea, to that of rivers and the source of rivers (fountains of waters); with regard to Rome such an area is to be found in the Alps and the plains of north Italy. Several large rivers issue from the Alps, among which is the Po, which waters the plain of north Italy; it is exactly in this area that the next destructive, barbarian invasion takes place.

The Huns under Attila, "The scourge of God," invaded the eastern portion of the empire in A.D. 448, and in A.D. 451 moved across the Rhine to invade France; they were defeated by a combination of Visigoths and Romans under Aetius, when they retired and invaded Italy, A.D. 452, causing much destruction in the plains of the north. Attila then moved south to Rome, but returned at the request of the Pope, and died the following year; the Hunnish power then broke up.

Attila, being the ruler of a great empire, and on an equality with the Roman emperors, is truly symbolized as "a great star from heaven, burning as it were a lamp"; his descents

on various regions was of the nature of the plunge of a burning star in its effects, hence the title "The scourge of God". Other barbarian leaders had been tribal chiefs, so that their influx on Rome is not symbolized as was Attila; but how clearly Attila's title supports the trend of Revelation prophecy!

The name Wormwood given to the star seems also to have connection with the title "Scourge of God"; this connection is brought out in Deut. xxix. 18-20:—

"Lest there should be among you a root that beareth gall and wormwood; . . . the Lord will not spare him, but then the anger of the Lord and His jealousy shall smoke against that man. . . ." Rome as apostate Israel was worthy of the punishment.

Trumpet IV. "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

"And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" Rev. viii. 12-13.

The first verse is an emblem of the weakness of government, the sun—spiritual, the moon—political, the stars—the leaders; the day and the night would appear to be the benefits of government as affecting the people. Such a symbolism would designate periodical breakdowns of government; this is amply borne out in history; the next twenty years witnessed the accession and deposition of nine emperors. The mercenary army revolted, and Romulus Augustulus, the last of the Roman emperors in the west, resigned A.D. 475. Thus came to an end the seventh head or form of government of Rome (the dominate).

Its place was taken by the rule of a barbarian king, Odoacer, A.D. 476-493; of this it is said, "It made possible in the west the development of a Romano-German civilization; it facilitated the growth of new and distinct states and nationalities; it gave a new impulse to the influence of the Christian Church, and laid the foundations of the power of the bishop of Rome." (*Enc. Brit.* 14th ed., vol. 19, page 508). I need hardly draw attention to the nature of the (?) Christian Church of Rome, but the extract clearly points out the interval of change from the seventh to the eighth head of the fourth beast. (Rev. xvii. 10-11.)

The period in the west that followed, from A.D. 475, was a

period of confusion in Italy ; of this barbarian rule it is said, "The Gothic rule merely super-imposed upon the Roman social order a Teutonic stratum that never penetrated beneath its surface . . . hence there was no visible change in the constitution of the city." (This would seem to confirm the symbolism—one-third of the sun, one-third of the moon, one-third of the stars smitten.) It is interesting to note here that the "barbarian" Odoacer found it necessary to pass a law, forbidding the Papacy from alienating the lands and ornaments of the Roman church !

Since it is this seal which brought into being the ten horned or iron and clay state of the empire, from which also grew the eighth or Papal form of Roman government, we will continue with the historical development from the time of Odoacer.

Odoacer was defeated and murdered by Theodoric, king of the Goths (Ostrogoths), who had been commissioned by Zeno, emperor of the eastern portion of the empire, to recover Italy from Odoacer, A.D. 488. Theodoric built up a Gothic power and died in A.D. 526. The eastern empire destroyed the power of the Goths, A.D. 535-555, causing immense slaughter and devastation ; Belisarius and Narses were the east Roman generals.

The Lombard invasion of Italy, A.D. 568-572, conquered much of the open country but large cities retained their independence, among which was Rome. This brought about a great increase in Papal power, spiritual and political, in Rome ; the Pope began to consider himself as head of the Roman Republic (the rise of the "little horn" or eighth head), which fought both Lombards and the eastern emperor. Gregory II. (A.D. 715-731) accepted the submission of other cities in the name of the republic ; the eastern empire was now powerless in Italy but the Popes still retained the idea of an empire-church, one and indivisible.

The Lombards attacked Rome, A.D. 752 ; Pope Stephen appealed to Pippin, king of the Franks ; Pippin defeated the Lombards and gave the exarchate and Pentapolis (formerly belonging to the eastern empire) to the Pope. Thus the Papacy broke with the eastern empire and Papal temporal power was firmly established by A.D. 755. Charlemagne destroyed the Lombards in A.D. 773 ; he entered Rome in A.D. 774, and confirmed the donation of Pippin ; the Popes regarded themselves as masters of Rome and the Romans.

In A.D. 800 Charlemagne was crowned as "emperor of the Romans," at Rome ; he held the political power while the Popes held the spiritual power in the empire-church. To the Popes the empire was a solemn office to which the king of the

Franks might be called, but was not the property of that dynasty ; when the empire of Charlemagne fell to pieces, the empire as an office did not perish—the office of emperor was given by the Popes and they crowned the emperor. Pope John VIII., A.D. 875, wrote, “ He who is ordained by us to the empire, must be by us first and foremost invited and elected.”

Pope John XII. crowned Otto I. (of Germany), as emperor of the renewed Roman Empire, A.D. 962 ; the aim of Otto was not to make the state religious but to make the clergy political ; the clergy were to be first the officials of the king, and secondly members of an ecclesiastical order. The empire was now under Saxon political power.

From A.D. 962-1250 this relationship was the main fact of European politics ; the emperor indeed claimed rule over much of Europe at different dates in this epoch, but the only effective rule was the area, Germany, Burgundy and Italy.

In A.D. 1059 the Pope reserved the right to be elected by a college of cardinals ; Pope Gregory VII. forbade the emperor to appoint bishops ; he also claimed that the Pope stood to the emperor “ as the sun to the moon ” (*see Biblical symbolism*). The imperial claim to nominate popes as rulers of Rome and the Papal states, was turning into a claim of the Pope to nominate the emperors. From A.D. 1152-1250 marks a new period in the strength of the emperor, but by A.D. 1268 the power of the emperors was broken.

“ In those three centuries the great fact had been its relation to the Papacy ; in the last two of those three centuries the relation had been one of enmity. The basis of the enmity had been the Papal claim to the supreme headship of Latin Christianity, and to an independent temporal demesne in Italy, as a condition of that headship. Because they desired supreme headship, the Popes had sought to reduce the emperors’ headship to something lower than and dependent upon their own.” (*Enc. Brit.*, 14th ed., vol. 8, p. 407).

“ The Pope set up an extraordinary tribunal called the Inquisition, charged with the extirpation of heresy.

The Lateran Council in 1215 imposed upon all princes the duty of extirpating heretics—the uniform system of repression, supervision and preaching was established in every country in Europe, and this European unity was set up under the absolute authority of the Pope, after the model of the Imperial Roman system. A Byzantine writer remarked that Pope Innocent the Third had become the successor of Cæsar rather than St. Peter.” (*Enc. Brit.*, 14th ed., vol. 8, page 848.)

From A.D. 1268 until A.D. 1556 the emperor was elected as president of a number of German princes, and the emperorship

continued because Germany needed a supreme ruler; it continued in Europe because the conception of the unity of that area still lingered. The struggle with the Pope continued, but by the "golden Bull," A.D. 1356, the rights of the electing princes were declared, but there was no admission that the election of the emperor needed confirmation by the Pope. The emperor Sigismund sought to revive the idea of the universal empire (A.D. 1415-1417) but failed, and its end came with the Reformation.

With this we must turn to the fifth trumpet, but enough historical confirmation has been found to fulfil the symbolism of the fourth trumpet and to identify the empire-church with the beast of Rev. xiii. of the period A.D. 330-1590.

"An empire which represented, as a Holy Empire, the unity of all the faithful in one body—an empire, which, as a Roman Empire, represented with an unbroken continuity the order of Roman administration and law—it was an empire resting neither on the sword nor on the ballot box, but on two great ideas, taught by the clergy and received by the laity, that all believers in Christ form one body politic, and that the one model and type for the organization of that body is to be found in the past of Rome." (*Enc. Brit.*, 14th ed., vol. 8, page 409.)

For such a peaceful empire it produced an appalling amount of slaughter (and still continues to), and far from being what it claims to be, is designated by the Bible as a beast, arch-enemy of the true Israel, the Church of Christ.

Before we continue with the prophetic visions we will remind ourselves of the other part of the Roman Empire, which has dropped out of view for a while, and which is described in these words.

Enc. Brit., 14th ed., vol. 8, page 409 :—"The Holy Roman Empire of western Europe had in its own day a contemporary and a rival—that east Roman Empire of which we have already spoken. From Arcadius to John Palæologus, from A.D. 395-1453, the Roman Empire was continued at Constantinople—not as a theory and an idea, but as a simple and daily reality of politics and administration. In one sense the east was more lineally and really Roman than the west; it was absolutely continuous from ancient times. In another sense the western empire was the more Roman; for its capital—in theory at least—was Rome itself, and the Roman church stood by its side, while Constantinople was Hellenic and even Oriental. . . . But as when Rome fell the Catholic church survived, and ultimately found for itself a new empire of the west, so, when Constantinople fell, the Orthodox church continued its

life, and found for itself a new empire of the east—the empire of Russia—with the mission of vengeance upon Islam for the fall of Constantinople.”

It is mostly with this part of the empire that trumpets five and six are concerned, although we must still remember that the main line of the Gentile succession passes through Rome.

Trumpet V. “And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

“And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

“And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion when he striketh a man. And in those days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them.

“And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions.

“And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months.

“And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is past. . . .” Rev. ix. 1-12.

The most outstanding point here is the fact that in the symbolism of this passage is to be found the nature of the first of the three woes; the use of the word woe draws our attention to Christ’s summary of the prophetic era before the sign of the Son of Man shall appear in heaven (Matt. xxiv.); we will commence at verse 15.

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the Holy Place . . .

woe unto them that are with child and to them that give suck in those days . . . for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

Since the three woes of the Revelation extend to the end of the seventh seal, the last phase of which is described in these words (Rev. xvi. 18):—

"And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great," which is followed by Christ's millennial rule; it would seem that these woes must have some connection with the down-treading of the sanctuary. This would at once take us to the area covered by the eastern empire, which included Palestine in its rule.

The inroads of the barbarians did not affect the eastern empire to the same extent as the west; the front of the eastern empire was towards the east, and it was against Persia that much of its efforts was directed; yet Persia does not enter into the scene of Biblical Prophecy, for the simple reason that Persia held none of the land of Israel for any length of time, and neither did the main development of true Israel take place in her direction.

But there arose a power which did hold the land of Palestine for a long period, and which conquered Persia, Egypt, North Africa, Syria and Palestine. This was the power that we have traced as the "little horn" which arose from one of the four parts of the Greek Empire (Dan. viii. 9); it was Mohammedanism the rise of which is reckoned from A.D. 622, the year of the Hegira.

This would not be the time of the first woe that was poured out upon the fourth beast, for at first much energy was expended in establishing the rule of Islam in the land of its birth—Arabia. It was not until A.D. 632 that invasion was made into Roman territory, and not until A.D. 637 that Jerusalem fell into the hands of Islam.

The first three verses of the description of the vision, give a symbolic description of the rise of Mohammedanism; in the symbol of the star we see portrayed the rise of a great leader, as was the rise of Attila; but the difference in the nature of their power is shewn in the emblem that to Mohammed was given the key of the bottomless pit; a similar religious-political power, the Papacy, is shewn as ascending out of the bottomless pit (Rev. xvii. 8), from which one would deduce that the bottomless pit, being the abode of evil spirits, is the source of false religions.

The difference in the manner of conception of the two religions is emphasized by the fact that to Mohammed was delivered the key of the bottomless abyss, *i.e.*, that it was through his personal agency that Mohammedanism came into being, while Roman Catholicism, being more of a gradual growth, is shewn as ascending out of the bottomless pit.

Mohammed's teaching resulted in the growth of a great false religion (with its accompanying political power) : " There arose a great smoke out of the pit, as the smoke of a great furnace," and this religion extinguished much of false Christianity—" the sun and the air were darkened by reason of the smoke of the pit."

The extension of this religion was accomplished by force of arms—" and there came out of the smoke locusts upon the earth ; and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree ; but only those men which have not the seal of God in their foreheads."

With reference to this we will quote the orders given to the leaders of the army invading the Roman Empire :—

" Remember," said the successor of the prophet, " that you are always in the presence of God, on the verge of death, in the assurance of judgment, and in the hope of Paradise. Avoid injustice and oppression, consult with your brethren, and study to preserve the love and confidence of your troops. When you fight the battles of the Lord acquit yourselves like men, without turning your backs ; but let not your victory be stained with the blood of women and children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who have retired in monasteries, and propose to themselves to serve God that way ; let them alone, and neither kill them nor destroy their monasteries (the monks were generally laymen even in the seventh century). And you will find another sort of people that belong to the synagogue of Satan, and have shaven crowns ; be sure you cleave their skulls, and give them no quarter, till they either turn Mohammedans or pay tribute." (*Gibbon.*)

The period of time of this visitation is declared as follows :—

" And to them it was given that they should not kill them, but that they should be tormented five months ; and their torment was as the torment of a scorpion, when he striketh a man. And in those days men shall seek death, and shall not

find it ; and shall desire to die, and death shall flee from them."

In the areas which they had permanently conquered, the policy of the Mohammedans was to tolerate the Christians but to deprive them of many rights of citizenship, which soon persuaded many to accept Islam ; there were, however, a series of raids on the other parts of the empire, severe in character, which could well be compared to the striking of a scorpion. The symbol—five months—equals one hundred and fifty years in the one day = one year scale ; these invasions commenced about A.D. 632, so that the end of this period of torment would extend to A.D. 782. At this latter date, there was a period of raids by Haroun al Raschid against the Romans but since the capital of Islam had been removed to Baghdad, A.D. 763, the intensity of the Muslim pressure against the eastern Roman Empire gradually diminished. There was civil war amongst the sons of Haroun al Raschid causing a gradual decline in the authority of the Caliphs of Baghdad, until in A.D. 936 their authority was practically non-existent.

The Bible declares that the chief efforts of the "scorpions" would be against those men who have not the seal of God in their foreheads ; the orders to the Mohammedan army, which we have previously quoted, declare, "And you will find another sort of people that belong to the synagogue of Satan, and have shaven crowns ; be sure you cleave their skulls, and give them no quarter, till they either turn Mohammedans or pay tribute."

The shaven crowns were the mark of the priesthood ; "the circular tonsure was sacred and mysterious ; it was the crown of thorns ; but it was also a royal diadem, and every priest was a king." (*Gibbon*.) These men were officials of the Roman Empire and priests of the apostate church ; as such they were not of true Israel and would not have the seal or authority of God for their claims and actions. They are well described by the Caliph, as Christ described the unbelieving Jews (Rev. iii. 9), as of the Synagogue of Satan. They disseminated the spiritual light (or darkness) of the fourth beast, and as such would be the peculiar object of the visitations allowed by God.

These punishments did not "kill" the Roman power, although they weakened it considerably ; the fact that Islam held all the Christian holy places in its power was also a torment to the Roman power.

The symbolism of the remaining verses symbolizes the military nature of the Mohammedan eruption, and the crowns signify ruling power. Their hair was worn long, and the

representation of their teeth as lion's teeth foretells the ferocity and boldness of their attack.

Trumpet VI. "And, behold, there come two woes more hereafter.

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

And the number of the army of the horsemen were two hundred thousand thousand : and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone : and the heads of the horses were as the heads of lions ; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

"For their power is in their mouth, and in their tails : for their tails were like unto serpents, and had heads, and with them they do hurt.

"And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood : which neither can see, nor hear, nor walk : neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." Rev. ix. 12-21.

This passage symbolizes one part of the second woe, the end of which is declared in the fourteenth verse of Rev. xi. This woe afflicted both eastern and western portions of the Roman Empire ; and as it differed in area so it differed in form, for the second woe as applied to the eastern area was the continuation or revival of the Mohammedan power, while, although the Mohammedan power to a certain extent affected the western portion, the main impact was the rise of the Reformation (a spiritual revival), a blow against the spiritual power of the Papacy. It is interesting to note that the Reformation was helped by the disintegration of the eastern empire, as much knowledge was scattered throughout Europe which had formerly been confined to the east of Europe.

This first or eastern phase of the second woe commenced with the revival of the Mohammedan power at Baghdad, by the military strength of the Turks under Togrul Beg (A.D.

1038-1063), who delivered the Caliphate from rebels and was declared to be "the temporal lieutenant of the vicar of the prophet." (*Gibbon*.) This revival of the Muslim power brought about the invasion of the eastern empire once more. Under Ars Aplan, "myriads of Turkish horse overspread a frontier of six hundred miles"; 130,000 Christians were killed, and of Ars Aplan *Gibbon* says: "The name of Ars Aplan, the 'valiant lion' is expressive of the popular idea of the perfection of man; and the successor of Togrul Beg displayed the fierceness and generosity of the royal animal." In this campaign the Roman emperor was captured.

In this short account is embraced much of the symbolism of the sixth trumpet; Baghdad, being situated on the Euphrates, and the centre from which the new Mohammedan power expanded, would satisfy the emblem of the four angels being loosed from that river; four being the number of earthly government. The period of time given is equal to $396\frac{1}{3}$ years. Togrul Beg set out from Baghdad with his Turks on January 18th, 1057. If we add $396\frac{1}{3}$ years to this we arrive at the capture of Constantinople, 1453.

Of Ars Aplan, the "valiant lion", it was said that two hundred thousand horsemen marched under his banner; the breastplates of fire, jacinth, and brimstone symbolize the colours red, blue, and yellow, which from the first were the colours of the Turks. Horsetails were a badge of Turkish authority, and the fact that they are shewn as having heads is an extra proof that they represent some form of government.

In this woe it is to be noted that one-third of the men were "killed" by the fire, smoke and brimstone; smoke we have seen is emblematical of false religion, while fire and brimstone are agents of utter destruction. Such was the method of the Turks who obliterated all traces of the Roman civilization when, under Soliman, the kingdom of the Seljuks of Roum was established in Asia Minor, with their capital at Nice, one hundred miles from Constantinople.

The kingdom of the Seljuks of Roum was destroyed by the inroads of the Moguls and in its stead rose the Ottoman Empire which conquered Constantinople in A.D. 1453, and which destroyed the eastern temporal power. But as is said in Rev. ix. 20-21:—

"And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold and silver, and brass, and stone, and of wood . . ."

The Greek Church still continued its career of superstition

to a great extent under the protection of the Empire of Russia, as has before been noted ; its relation with this power brings us to the era of modern history.

We will now consider the western portion of the second woe. In the trumpets I., II., III., IV. we have traced the inflictions of woe poured out upon the temporal power of the western portion of the fourth beast, and the resulting rise to power of the eighth head or government in the guise of the Papacy ; we have seen that it claimed pre-eminence over the emperor of the Romano-German Empire, as the spiritual power in that empire-church. It also held temporal power over the Papal States.

This supremacy over the temporal power declined, for in A.D. 1453 (the year of the fall of the temporal power of the eastern empire), the last Romano-German emperor to be crowned by the Pope at Rome was so crowned there. Then appeared in force the period of the Reformation, which is described in the symbolism of Rev. x. and xi. as follows :—

“ And I saw another mighty angel come down from heaven, clothed with a cloud : and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire : and he had in his hand a little book open : and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth : and when he had cried, seven thunders uttered their voices.

“ And when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer : but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets.

“ And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up ; and it shall make thy belly bitter, but it shall be in thy mouth as sweet as honey.

“ And I took the little book out of the angel's hand, and ate it up ; and it was in my mouth as sweet as honey : and as

soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues and kings." Rev. x. 1-11.

This vision is continued in Rev. xi. 1-14, but we will consider this portion first, in order to determine the nature of the angel and his mission.

In the first place the scene has now changed from the punishments of God as given in the six trumpets and has entered the symbolism of true Israel ; but although this symbolism and those which follow it (Rev. xi. 1-14) is true Israel symbolism of the New Covenant of Christ Jesus, yet it is part of the second woe which is poured out upon the fourth beast in its Papal epoch. This must mean that the punishment is brought upon the beast by the agency of true, spiritual Israel ; it is a spiritual force which batters the strength of the beast and weakens it ; in connection with this we should remember that the power of the Papacy in forming the Holy Roman Empire (the image of the beast), is a spiritual power, in spite of the fact that the Papacy held temporal power over the city of Rome and the Papal States. This spiritual force (true Israel), as the light of the national organizations (more or less obscured), also brought about changes in the national organizations which inevitably caused clashes between those organizations and the national organizations under the beast, who was not at all willing to see his power depart. What means then the symbolism connected with the angel ?

Firstly he was clothed with a cloud ; *i.e.*, with pure doctrine and divine influence, and came from heaven the place of spiritual power.

Secondly, " a rainbow was upon his head " ; this symbolism is only used previously as a divine attribute (Rev. iv. 3, and Ez. i. 28). Since the rainbow is a witness to the fact that God will no more flood the earth in like manner to the event in Genesis, it would seem to be an emblem of God as the covenant keeping Creator.*

" His face as the sun " designates spiritual power ; this symbol is used in the visions of the Christ in Rev. i. and Dan. x., as was also the emblem " His feet as pillars of fire," although the wording varies slightly. The symbol would refer to His refining power wherever He touches the earth, while another point which seems to connect this vision with that of Dan. x., is the fact that the angel swears by Him that liveth for ever and ever, *i.e.*, he has divine authority. These symbols would seem to intimate the presence of Christ Himself

* See list of symbolisms of the Bible.

in His pure doctrine, divine nature and influence, cleansing spiritual power, and His office as Mediator of the New Covenant and agent of the Father.

The "little book open" must then refer to the Bible, which since that era has been printed in the native tongues of the nations (seven hundred and eleven at present) in spite of the interdict of the Papacy, and has brought to men's notice the true nature of Christ and His Church. The placing of His feet on the sea and the earth, would refer to the spread of the gospel of Christ through the dissemination of the Scriptures, thus spreading His power in the Roman earth and the other peoples of the world—a universal earthly dominion.

"And cried with a loud voice as when a lion roareth" would symbolize the world-wide proclamation of His power, it may be as the "Lion of Judah"; while the seven thunders are perhaps an allegorical reference to the episode of His life on earth when God declared "I have glorified it and will glorify it again," in answer to Christ's request, "Father, glorify Thy name; the people that stood by and heard it, said that it thundered; others said, An angel spake to Him." Seven being the number of spiritual perfection, "seven thunders" would symbolize the perfection of the glorifying of God's name, which the Reformation as the beginning of the end of Babylon the Great would certainly symbolize.

The phrase "time no longer," of verse 6, is translated by Dean Alford as "delay no longer", so we have here the promise that God's words would be fulfilled by the end of the seven vials, a period which we have previously deduced to be that of the consumption of the beast and the ascendancy of God's power.

The metaphor of the eating of the "little book" which the angel uses concerning John, and which is also used in the vision to Ezekiel (Ez. ii. 8 and iii. 1), is also the experience of all true Christians—they must of necessity know God's book before they can carry His word to other people. We have then in this vision, the representation of the spiritual power and means which undermined the power of the Papacy—Christ's spiritual power as expressed through the Word of God—the Bible.

"My words are spirit and they are life."

Let us now continue the symbolism of the second woe:—

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." Rev. xi. 1-2.

The first thing to define is the "temple of God" for unless we get a true understanding of this term, the symbolism of this passage will remain very obscure in its meaning. The metaphors are drawn from the construction and furnishings of the tabernacle in the wilderness as instituted by God through Moses; the tabernacle consisted of two parts—the Holy of Holies and the Sanctuary. These were divided by a vail, and to the tabernacle was attached a court for the congregation of Israel; only the priests were allowed into the tabernacle, *i.e.*, the Sanctuary, while the Holy of Holies was forbidden to all except the High Priest, who entered it once a year. The furnishings of the tabernacle and its symbolic meaning as connected with the Christian dispensation is given in Hebrews ix. 1-20; this declares that Jesus Christ as the High Priest of all Christians "entered in once into the Holy Place, having obtained eternal redemption for us"; Christians, as kings and priests unto God, have the right of entry into the Sanctuary, and so, as far as the true Israel of the New Covenant is concerned, there is no need for the court of the tabernacle—all true Israel being held within the tabernacle itself. Hence there is no need for the court of the tabernacle, and so the instructions were given to John, "But the court which is without the tabernacle leave out, and measure it not; for it is given unto the Gentiles"; the Gentiles being all those not in true Israel.*

As Christians we are then only concerned with the tabernacle itself, and in connection with this we must recall the following admonitions by Paul:—"Ye are the temple of God" (I. Cor. iii. 16), and "Your body is the temple of the Holy Ghost" (I. Cor. vi. 19), we being in the dispensation of true spiritual Israel—they that worship God must worship Him in spirit and in truth; therefore the temple of God is the spiritual relation between God and man. This, the spiritual rule of man by God is the essence of Christ's Church.

The "measuring of the temple" would then mean the definition and understanding of the right relationship between God and man; this was a process which went on very strongly through the period of the Reformation, and since, being even yet not completed.

The "measuring of the altar" would refer to the determination of the true nature of Christ's sacrifice and our relation thereto; while the measurement of them that worship therein would define the true standing of the Christian in that temple. All these "measurements" would be determined by the

* This does not debar the existence of a national Israel organization.

study of the Scriptures, which was the outstanding feature of the Reformation period.

This spiritual rule by God is designated by another emblem, "the holy city," this is "the holy city, new Jerusalem, coming down from God out of heaven" (Rev. xxi. 2); this spiritual rule as exemplified in the true Israel of Christ, is to be trodden under foot for forty-two months or 1,260 years. But we have seen that the period of the six trumpets is a period of 1,260 years when man's rule is uppermost and is followed by the period of the seven vials when the rule of God is in the ascendancy; therefore it would seem extremely probable that the two periods—the down-treading of the holy city and the six trumpets—coincide.

"And I will give power unto My two witnesses, and they shall prophesy a thousand, two hundred and three score days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.

"These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." Rev. xi. 3-6.

The first thing to be noticed here is that the angel calls them "My two witnesses"; this as we investigate the nature of the two witnesses, will tend to confirm our first deduction that the angel of the vision was representative of Christ; we also notice that the two witnesses in sackcloth operate for the same period of time as the ascendancy of the Papal beast and the down-treading of the holy city. Therefore the time of their witnessing in sackcloth is most probably the period of the six trumpets.

We are assured that the two witnesses are "the two olive trees and the two candlesticks standing before the God of the earth." In Zechariah iv. a vision of two olive trees and *one* golden candlestick is described; the angel gives the meaning of this as "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zech. iv. 6.

Zechariah asks the angel, "What be these two olive branches which empty out of themselves oil into the gold through the two golden pipes? . . . Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." Zech. iv. 11-14 (alternative version).

A candlestick is emblematical of the earthly Church, Christ

stood in the midst of the seven candlesticks ; in Zech. iv. we have only one candlestick while in Rev. xi. 4 there are two. In the days of Zechariah God's Church was the true Israel of the Mosaic dispensation. In John's day there would be two—the Old and the New Covenants, which are so interwoven as to be inseparable, for Christ declared that He came to fulfil the law and the prophets.

Paul, in Rom. xi. 17, compares Israel to an olive tree ; we are also assured, in Zech. iv. 6, that the combination of olive trees and candlesticks is representative of God's Spirit, while in verse 12 we are told that the two olive trees are the two "anointed ones". Now in Psalm cv. 14-15, in describing the wanderings of Israel and God's dealings with them, it is said, "He suffered no man to do them wrong ; yea, He reproveth kings for their sakes ; saying, Touch not Mine anointed, and do My prophets no harm."

In Rev. xi. 10 the two witnesses are referred to as two prophets, so that putting the metaphors of Zechariah and the Revelation together, we have the same symbolism applied to the two olive trees as David applies to the old dispensation, *viz.*, prophets and anointed ones. Therefore it would not be amiss to see in the two olive trees the two dispensations of true Israel as existing in God's word (not in earthly existence), and through which His Spirit was poured into true Israel on earth. It must not be forgotten that the "witness" is not the man himself, but the Spirit and Word of God working through the man ; the man is but the instrument.

But why two olive trees in the old dispensation ? Surely because with God it is an ever-present "now" in time ; is not Christ the "Lamb slain from the foundation of the world ?" (Rev. xiii. 8). Are not we "chosen in Him before the foundation of the world ? Eph. i. 4. The central fact in connection with the life of the world is the crucifixion of the Christ. True Israel of the old dispensation looked forward to this, true Israel of the new looks back ; they are both parts of the one plan in the mind of God, therefore since, "In the beginning was the Word, and the Word was with God," in God's sight true Israel of the old dispensation (the one candlestick) was fed by two olive trees—the Old and New Covenants as they existed in God's mind. When the Old was replaced by the New, both were still witnesses of the plan of God, and through them His Spirit would be poured out upon the true Israel of the New Covenant.

These two witnesses, the Word of God as it exists in both dispensations, has certain powers even though their witness was "in sackcloth" for the period of the six trumpets ; they are :—

(1) "If any man hurt them, fire proceedeth out of their mouth and devoureth their enemies." Compare Jeremiah v. 14, "Wherefore thus saith the Lord God of Hosts, Because ye speak this word, behold, I will make My words in thy mouth fire, and this people wood, and it shall devour them;" and again, "Is not His word like a fire?"

(2) "These have power to shut heaven that it rain not in the days of their prophecy." Rain symbolizes pure doctrine and divine influence; surely without His Word there is neither in the earth.

(3) "And have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." When God's Word is in power among unbelieving nations, it breaks up their organizations, often bringing bloodshed and trouble as Christ said, "I came not to send peace but a sword" Matt. x. 34. "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three." Luke xii. 51-52.

We will continue the symbolism of the two witnesses:—

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

"And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

"And after three days and a half the Spirit of Life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." Rev. xi. 7-12.

The testimony that was finished was the testimony in sackcloth. Since the Reformation would require the rise to power of the Old and New Testaments of the Bible in order to bring it into being, and since we have calculated that the Reformation had settled down to its permanent form by A.D. 1590 (being 1,260 years from A.D. 330), the era of the witness in sackcloth must have started a little before A.D. 330.

The "beast from the bottomless pit" is Rome spiritual, and it was this system which persecuted and killed the two witnesses, for it forbade the ordinary people to read the Scriptures and destroyed all the copies of the Scripture that it could possibly lay hands on, until, after having persecuted and killed those who disobeyed these commands, in A.D. 1514, at the Lateran Council (May 5th), the Papal orator made this announcement: "There is an end of resistance to Papal rule and religion. There is none to oppose. The whole body of Christendom is subject to its head," *i.e.*, the Pope. Heretics were denied burial for their bodies.

Exactly three and a half years later (October 31st, 1517), Martin Luther posted up his theses on Wittenberg Cathedral door; life had entered into the two witnesses, "they stood upon their feet," *i.e.*, they came into power—"They ascended up to heaven in a cloud," *i.e.*, they took spiritual power as the source of pure doctrine and divine influence. The Bible became the most sought after Book and the power of the beast was shattered. A.D. 254 is considered as the beginning of the witness in sackcloth because Cyprian conceded priority to the bishop of Rome over other churches.

A.D. 254 plus 1,260 years = A.D. 1514.

It is interesting to note in passing that all the ancient MSS. and most of the others give verse 9 as follows:—

"And some from among the people, and tribes and tongues and nations look upon their dead *body* three days and an half, and suffer not their dead bodies to be put in a tomb." (*Alford*).

The combination of "body" and "bodies" confirms the choice of the two Testaments as the two witnesses because combined into the Bible and as the one Word of God of true Israel they make one "body" and yet are two separate dispensations.

This rise to power of spiritual Israel is confirmed by the symbolism of Rev. xiv. 1, which will be discussed in Chapter VII.

"And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; and, behold, the third woe cometh quickly." Rev. xi. 13-14.

We now arrive at the end of the period of the second woe which was poured out upon Rome Papal; the spiritual upheaval brought about by the "little book" containing the two witnesses, soon brought about civil war, wars, and general disorder. The numbers one-tenth and seven thousand, are evidently symbolical; one-tenth being the inverse of ten

would represent disorder in the city of Great Babylon, the spiritual government of which was so shattered by the impact of the Reformation, while seven thousand of the "names of men" slain (such is the meaning of the Greek) seems to represent the destruction of men's ideas by the perfection of spiritual order; seven equals the perfection of spiritual things, and 1,000 is order carried into the whole of the spiritual sphere (New Jerusalem has its dimensions all equal, length, breadth, and height are each twelve thousand furlongs (Rev. xxi. 16)); thus the fall of man's system is shewn as being brought about by the perfection of spiritual power and order. This destruction of men's ideas brought about the counter Reformation in the Roman Catholic Church.

"The clergy, disorganized and at variance among themselves, were unable to prevent the spread of the Reformation." (*Enc. Brit.*, vol. 8, page 851.)

"The Roman Catholic Church maintained its power in all the Latin countries, in most of France, Poland and the Hapsburg lands. In the northern countries the reformed churches, which were classed together as Protestant, prevailed. Germany was divided between the two." (*Enc. Brit.*, 14th ed., vol. 8, page 851.)

The permanency of the Reformation was established by the defeat of the Spanish Armada in 1588, and the defeat on land of the Spanish by a combination of English, Dutch, French and German.

There remains yet much to be reformed in the Catholic church, but it is evident that the prophecy is fulfilled:—

"The remnant were affrighted and gave glory to God."

We have now reached the end of the ascendancy of the beast during the period of the six trumpets and now enter the era of the Seventh Trumpet—the seven vials of the wrath of God—the period of the ascendancy of God's rule and the time of the third woe for the beast.

After the announcement, "The second woe is past; and, behold, the third woe cometh quickly," we are told, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdom over the world is become our Lord's and of His Christ; and He shall reign for ever and ever." Rev. xi. 15 (*Alford*). This confirms our previous deduction that the era of the seven vials is a period of the ascendancy of the rule of God. The remainder of this vision (Rev. xi. 15-19) will be considered under the Israel symbolism (Chapter VII.); the visions until Rev. xvi. are symbolical of Israel except for Rev. xiii. which defines the fourth beast of the era of the six trumpets, and has been dealt with in Chapter

IV. We will now continue with the period of the seven vials or the third woe.

"And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." Rev. xvi. 1-2.

The symbolism of the Revelation does not encourage the idea of a long peace between the troubles of the second and third woes—"behold the third woe cometh quickly," and this intimation is plentifully borne out by history. The confederation of German princes, all that remained of the temporal side of the church-empire or Romano-German Empire, was divided between the princes of the Protestant Union (A.D. 1608) and the Catholic League (A.D. 1609); the "emperor" having very little authority. This brought about the Thirty Years War, and as Catholic France helped Protestant Germany, the war had lost religious significance; peace was concluded by the Congress of Westphalia, 1648, and the emperor lost most of his power. Germany lay broken up and at the mercy of an invader; France and Spain still fought on until the treaty of the Pyrenees, A.D. 1659, when Spain, once the formidable champion of the Papacy, was finally ruined. Louis XIV., of France, sought to destroy Protestantism in France, and in the process lost many thousands of his best subjects, besides alienating the Protestant support he had received in his wars with the "empire"; thereby much weakening France.

The Grand Alliance, under William the Third of England, was his enemy until the Peace of Utrecht, A.D. 1714, which found France burdened with debt. Certainly the noisome sore had fallen on those who had the mark of the beast (Roman Catholicism) and those who worshipped his image (the Holy Roman Empire).

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea." Rev. xvi. 3.

The Grand Alliance of the preceding vial had within it two of the greatest naval powers—both Protestant; it was against these two Protestant naval powers that the sea power of France and Spain found itself united in the next century. We must remind ourselves here that the seven vials are being poured out upon the Roman system, therefore we should not expect them to conquer; as a matter of fact we find that the British

naval power was predominant most of the period, causing the loss of many colonies to France and Spain ; and by A.D. 1805, through the victory of Trafalgar, British naval power was supreme and remained supreme for a century. From the point of view of the Catholic powers, " every living soul died in the sea."

" And the third angel poured out his vial upon the rivers and fountains of waters ; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink ; for they are worthy." Rev. xvi. 4-6.

The " rivers and fountains of waters " have been previously defined as the area of the Alps which is the source of many of the main rivers of Europe—the chief being the Rhine, the Danube, the Po, and the Rhone. Such was the area in which the battles of the war of the Austrian Succession were fought out, from A.D. 1740-1748 ; there had been a large Protestant community in the Austrian kingdom, these had been dispersed or destroyed by the " counter Reformation " of Jesuitical origin from 1596 onwards. It was for this shedding of the blood of the saints and prophets that God inflicted this punishment upon this area of the beast.

" And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are Thy judgments. And the fourth angel poured out his vial upon the sun ; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues : and they repented not to give Him glory." Rev. xvi. 7-9.

The sun is the symbol of spiritual authority, and it is upon this phase of the beast that the fourth vial is poured out to the greatest extent. Previous to, during, and subsequent to, the French Revolution, a revolt against the Roman hierarchy in particular and religion in general was brought about by the spread of scientific knowledge ; during the French Revolution, " Reason " was enthroned as a goddess. When the Revolution spread from its centre republics were established similar to the French in character, even in Italy. Rome was sacked, and Napoleon held most of Europe in military thralldom ; the Pope was subject to him, Europe was deluged with blood, and atheism was rife.

The seizure of the crown of Austria by Napoleon in 1806 brought to an end the Holy Roman Empire, which for the last two centuries had existed as " a thing of long-winded protocols

and never ending lawsuits, neither holy, nor Roman, nor an empire." (*Enc. Brit.*, 14th ed., "empire.")

This revolt against the superstition of the fourth beast continues even to-day, as shewn by the Russian revolution, the Spanish revolution and the growth of Communism.

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." Rev. xvi. 10-11.

The revolution which affected the seat of the beast was that which established Italy as a kingdom and deprived the Papacy of its temporal power; when this occurred the authority of the Papacy was at its lowest ebb. In A.D. 1855-1863 the Sardinian states disestablished 2,075 houses of the regular clergy containing 31,649 persons, and confiscated property yielding £398,298. At the same time 11,889 chapters and benefices of the secular clergy were suppressed, which yielded an income of £199,129. In A.D. 1866 this process was extended to the whole kingdom; by A.D. 1870 the Papacy had lost all temporal power. The same process extended to France and Spain has been and still is in the throes of breaking the power of Rome. It is worthy of notice that no repentance on the part of the beast is yet in evidence.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

"And He gathered them together into a place called in the Hebrew tongue Armageddon." Rev. xvi. 12-16.

This vial translates us to the area of the eastern empire where Mohammed, in the shape of the Ottoman Empire, sat long enthroned. The source of this power we have traced to Baghdad on the Euphrates, as symbolized in the sixth trumpet; its great enemy had been Russia as the heir of the empire of the east. The period of her drying up we have noticed previously in the loss of Egypt and the Balkans and the absolute break up in the war of A.D. 1914-1918; the

Caliphate ended in A.D. 1924. Thus it rises in the sixth trumpet and dries up in the sixth vial, and if six is the mark of the work of man, it seems well marked. The fall of the Turkish Empire made possible the creation of the Arab States—the kings of the east.

The next phase in the development of the sixth vial is contained in vs. 13-14, "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

The dragon is a reference to Rev. xii. 3-9 :—

"And there appeared another wonder in *heaven* ; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads . . . and the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : "

Therefore in this era there must be an increase in general evil ; this, I think it can be safely said, is the case. Although there has been an increase in knowledge, there certainly seems to have been a diminution in morals. But there is a symbolism given with this personal emblem of the evil one which connects it with the Roman system :—"Having seven heads and ten horns, and seven crowns upon his heads." Since the dragon is presented in Rev. xiii. as having given his power and authority to the Roman beast of the era of the vision, and since the dragon is represented as being in "heaven", the place of spiritual authority, the Roman symbolism of the red dragon must refer to the spiritual power of Satan working through the Roman system. In our times the Papal power.

Accepting such a decision, this would seem to indicate a marked recrudescence of effort on the part of the Papacy ; such has been very evident since the Great War.

The "beast" would then refer to the vision of Rev. xiii. 1-8, which symbolizes the fourth empire more from the political and racial angle ; this we have seen degenerated into the Holy Roman Empire, which in turn became centred in the Romano-German Empire, whose sway extended in the best of its days over parts of Italy, as well as the area now roughly covered by Austria and Germany. Spain was closely connected with it at a later period.

These parts to-day are the area where the political and military spirit of the Roman Empire are very obvious ; Mussolini is striving strenuously, by the means of Fascism, to revive the glories of Rome, abetted in his efforts by the Papacy, which since A.D. 1929, has taken to itself a new lease of life in its temporal power. Germany and Austria are closely connected with this effort, although there is a certain

amount of friction between Germany and* the Papacy, which tends to curtail the power of the Papacy. This combination is very actively supporting a similar political group in Spain, which wishes to restore the power of the Roman Catholic church in Spain. This leads us to the question, Who or what is the false prophet?

A true prophet is one who teaches the rule of God over mankind, for the spiritual and material benefit of mankind; a false prophet would then be one who does not teach the rule of man through the overruling power of God, but is one who teaches rule for the benefit of man, through the other agency—man's efforts.

It is evident that this system is not part of the system of the fourth beast, since the combined efforts of the dragon, the beast, and the false prophet lead the nations to †Armageddon; it must be an opposing force.

We have such a system to-day, which, while apparently working for the benefit of man, in order to satisfy his material needs, has no spiritual authority or system except the negation or denial of spiritual things. This system has been and is rampant in much of the territory of the beast, and has already caused much trouble there; such a system in its extreme forms is known as Communism, Anarchism, etc. It has already destroyed most of the authority of the Greek Church in Russia (the eastern portion of the fourth beast), and everywhere opposes the spiritual and political power of that beast. These are the forces which are leading the world quickly on to the last period of the wrath of God—the seventh vial.

Another contribution to the destruction of the fourth beast was the abolishing of the office of Patriarch of the Greek Church at Constantinople, by Mustapha Kemal in A.D. 1924. The quarrels of the Greek Orthodox Church of the Serbs with the effort to establish the influence of the Papacy in Jugo-Slavia, is a modern instance of the effects of the split into the eastern and western empires of the fourth beast.

The picture which the Bible presents to us in the emblems of the sixth vial, is the fall of the Mohammedan power as it existed in the sultanate and caliphate at Constantinople, and the activity of the fourth beast in contrast to the political theories and forms of government which tend to destroy that beast.

* This is in fulfilment of Rev. xvii. 16 :—" And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." To-day sees the last stages of this destruction of the Papacy which has continued since the Reformation. The absorption of Austria (The Holy Roman Empire) by Germany (1938) considerably furthers this process.

† See note at the end of Chapter IX. Page 372.

We are not shewn great strength on the part of true Israel in this period, for Babylon claims (Rev. xviii. 7), "I sit a queen, and am no widow, and shall see no sorrow." True Israel has apparently too much contact with her, for it is said in Rev. xviii. 4, "Come out of her My people that ye partake not of her sins"; this together with Rev. xvi. 15, "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame," symbolizes prophetically what we already know to be a fact—the lapse of true Israel from her real standing with God.

But amid all this confusion there is one hope given:—"Behold, I come as a thief." Rev. xvi. 15.

Silently and secretly Christ is preparing for the rise of His kingdom after the fall of Babylon. Proudly Babylon declares, "I sit a queen"—but God declares:—

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Rev. xviii. 8.

"And He gathered them together into a place called in the Hebrew tongue Armageddon.*" Rev. xvi. 16.

This brings us to the era of the seventh vial:—

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath.

"And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceedingly great." Rev. xvi. 17-21.

The period of the seventh vial is the outcome of the struggles between the beast and the false prophet, coupled with the fact that true Israel has lost much of her purity and therefore must also be subjected to a purifying process. It is a period when air warfare is predominant, "the seventh angel poured out his vial into the air"; this period brings about the fall of Babylon and accomplishes God's purpose, the establishment of His kingdom—"It is done." It is a period of great

* See Symbolisms of the Bible, page 388.

revolutions, in fact the greatest period of such in the history of man.

"The cities of the nations fell," "every island fled away, and the mountains were not found"—a period of the destruction of government and of general chaos, before the reconstruction under the millennial rule of the Christ; it is a period when "great hail" falls upon mankind—the fall of the divine anger of God upon men, when "He (Christ) treadeth the wine-press of the fierceness and wrath of Almighty God." Rev. xix. 15.

The identification of Babylon the Great is given in chapters xvii. and xviii.; much of this symbolism has been discussed previously; we will remind ourselves once more, however, of the nature of the Gentile succession which is thus destroyed. It is a system of man's efforts to rule, and extends through the religious, cultural, and economic spheres of man's endeavour.

Also we must notice that it is not only the Roman-Gentile system which is destroyed:—

"And the beast was taken, and with him the false prophet that wrought the signs in his sight wherewith he deceived them that had received the mark of the beast, and them that worshipped his image; they twain were cast alive into the lake of fire which burneth with brimstone: and the rest were killed with the sword of Him that sat upon the horse, even the sword which came forth out of His mouth. . . . And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time." Rev. xix. 20-21. R.V.

The beast represents the Roman system, spiritual and political, which now comes to an end, as foretold in Dan. ii. 44-45, and Dan. vii. 11, 18, and 26-27. The dragon, the devil or Satan, the spirit which energised this system, continues to exist, although kept in submission for a thousand years.

The false prophet is more clearly defined here; he wrought miracles before the beast, *i.e.*, in the area covered by the spiritual and political activities of the beast—"with which he deceived them that had received the mark of the beast, and them that worshipped his image", *i.e.*, the work of the false prophet took root among those nations who had been moulded to the design of the power of the beast; *viz.*, in those nations where true Israel had not penetrated for any length of time or to any great extent.

This moulding process is described in Rev. xiii. 11-18; the two-horned beast—the Papacy—“causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead,” and “deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast (*i.e.*, in the area of the Roman Empire); saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword and did live. And he had power to give life unto the image of the beast. . . .”

The area covered by the activities of the beast (eastern and western) is precisely the area where extreme forms of political activity have taken root; indeed, the extreme forms of political theory have been the cause of the revival of the autocratic Roman system to combat them; the great fight is even now in being, drawing the world on to the great day of God Almighty, popularly known as Armageddon.

Although most of the people of God, true Israel, are tainted with the Babylonian culture, we find that where true Israel has been in force for any length of time there does not appear to be the tendency to these extreme political views. However, both systems, beast and false prophet, meet their end at the same time and in the same manner—by fire, *i.e.*, total destruction.

The order of events would appear to be:—

(1) Babylon the Great (the combination of political and spiritual power of the Papacy) meets its end in the period of the seventh vial of wrath, mostly through the agency of the political areas which formerly supported her.

(2) During this period, the development of the true Israel in Christ takes place rapidly.

(3) There will also be accomplished the destruction of the fourth beast (the political part), the false prophet, Mohammedanism, and other aspects of the Gentile succession. This would seem to be after the fall of Babylon the Great.

With this terminates the time system of Biblical prophecy concerned with the Gentile rule; the seven times when Israel is in abeyance and man's efforts are in power. The punishment of the seventh vial (the third woe), ends the tribulation of Matt. xxiv. 15-29, and

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light AND THEN SHALL APPEAR THE SIGN OF THE SON OF MAN IN HEAVEN.” Matt. xxiv. 29-31.

CHAPTER VII

The Prophetic Fate of Israel.

THE prophecies concerning Israel fall into two main categories :—

- (1) Racial Israel.
- (2) True Israel.

Those concerning racial Israel are of two kinds :—

- (1) With a time element included.
- (2) Having no definite time period.

True Israel persists through both Old and New Covenants, and the prophecies concerning her fall into similar sub-divisions as those of racial Israel. Charts I., II., and III. help to summarize the history of Israel and the prophecies which have been fulfilled and are yet to be fulfilled.

Chart I. gives in outline the history of Israel, the prophecies concerning her fate in her foundation in the faith of Abraham and the promises to him, her existence in the lives of the patriarchs, Abraham, Isaac, and Jacob (Israel), her continuance under the power of the Pharaohs of Egypt, and the establishment of her national organization, in both political and religious spheres, under the leadership of Moses.

This national organization was tested during the wanderings in the wilderness for forty years ; and in due course Israel was established in Palestine as promised to Abraham by God (Gen. xii. 1-8). Its form of government was theocratic, and under this form Israel fell away from God and returned to Him several times, to be punished during their periods of apostasy by the loss of their independence.

Samuel was the last of the theocratic rulers, and under Saul we see the commencement of the monarchy, under which Israel rose to the height of her political power in the reigns of David and Solomon ; of this change in the system of government, God declared, " They have rejected Me."

From the end of the reign of Solomon, we find Israel divided into two antagonistic kingdoms—the kingdom of Israel (ten tribes) and the kingdom of Judah (two tribes). In due course both of these kingdoms fell into idolatry, and their periods of subservience to the Gentile powers (whose prophetic fate we have outlined) commenced. The periods of punishment for Israel and Judah run their courses concurrently with the Gentile domination (see Charts I. and II.), and it is only with

Israel as the witness of God that we are concerned for many years.

This witness was carried on by the seventy weeks nation of the Jews, more or less, until the advent of the Messiah, when true Israel of the New Covenant came into being. The prophecies referring to the Christ have been tabulated in the note "Prophecies concerning Christ," and in Chapter III. of this volume, which deals with the House of David.

The transition from the witness of the seventy weeks nation of the Jews, to the witness of the true Israel of the Church of Christ, has been considered in Part I., so that in our studies of the prophecies concerning true Israel we shall be confined to the period since the mission of Christ, the detail of which is given in the Revelation of Jesus Christ to John, and as we have seen is just touched upon in the visions to Daniel regarding the world kingdoms.

The prophecies concerning Israel in the book of Daniel were delivered by the same dreams or visions from which we have deduced the Gentile line of succession; we will commence with that given to Nebuchadnezzar, and from both visions will try to elucidate the era of the everlasting kingdom of the saints of the most High.

Dan. ii. 34. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

The meaning of this is given in verse 44:—

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

The phrase "in the days of these kings" would refer to the period of the four Gentile Kingdoms; the kingdom of God under the Son of Man commenced early in the era of the fourth kingdom, and as we shall presently see, the consuming process takes place during the seven vials of the Revelation. This stone kingdom is not built up by man's endeavour—the "stone cut out without hands" is symbolical of true Israel, God's kingdom; Israel of the time of Moses used unhewn stones for building an altar; Jesus Christ is spoken of as the "chief corner-stone"; Christians are "lively stones"

built into a spiritual house; and Christ presents His victorious followers with a "white stone"—all emblems of true Israel.

This true Israel can only be built up by the Holy Spirit, since it is the spiritual rule of God; in this lies the essential difference between the Gentile kingdoms and the earthly manifestation of true Israel in its national and spiritual organizations—in the first it is the effort of man, but in the second it is the rule of the Spirit of God through His chosen instruments.

The smiting of the image upon the feet would appear to be the impact of the Reformation and its consequences upon the Papacy during the period of the seven vials (this will be confirmed later); this is the spiritual side of the smiting, but there are also the national organizations whose policy was directed to a certain extent by the light of the true Israel within them, the chief of which would appear to be that empire, "which unlike the other empires of which we have spoken, is entirely independent of the tradition and memory of Rome. This is the British Empire, or, as it is becoming more and more to be called, the British Commonwealth." (*Enc. Brit.*, 14th ed., vol. 8, page 410.) The United States of America and Scandinavian countries would also appear to belong to this group, and the tendency of events is to force these nations into closer union.

The heavenly scene when spiritual dominion is bestowed upon the Son of Man is described in Dan. vii. 8:—

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like pure wool; His throne was like the fiery flame, and His wheels as burning fire.

"A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.

"I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. . . .

"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him.

And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him : His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

The earthly designation of this kingdom is given in verse 27.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the *people* of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

The people of the saints of the most High, of this era, are Christ's true Church on earth, which should be found developed in racial Israel in this era, as explained in Part I. ; racial Israel seems to be organized in the union of the Jews and the British Commonwealth. But eventually true Israel must spread to the whole world.

That true Israel is the essential portion is evident from Dan. xii. 1 :—

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people : and there shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people shall be delivered, *everyone that shall be found written in the book.*"

With regard to the time symbolism of the taking over of the kingdom by our Lord—it is evident from Dan. vii. 8 (quoted previously) that the little horn of the Papacy comes into existence before the Ancient of days sits in judgment ; this is confirmed in Dan. vii. 21-22.

"I beheld, and the same horn made war with the saints and prevailed against them ; until the Ancient of days came, and judgment was given to the saints of the most High ; and the time came that the saints possessed the kingdom."

From this it would seem that the judgment of God causes the down-treading of the saints to cease ; this agrees with placing the judgment at the time of the Reformation. We will quote one further passage from Daniel regarding this matter :—

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws : and they shall be given into his hand until a time and times and the dividing of time.

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. vii. 25-26.

In the foregoing we are told that "they shall take away his dominion to consume and destroy," after a period of 1,260

years in which the saints are downtrodden ; this is the period of the six trumpets in which the Papacy was in the ascendant, and ends with the Reformation. The period of consumption is the period of the seven vials which succeeds the Reformation period ; that the seven vials are the period of the judgment of God seems to be inferred by the following three points :—

(1) The sounding of the seventh trumpet (seven vials) is introduced by a heavenly scene (Rev. xi. 17-19), in which the twenty-four elders say :

“ We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because Thou hast taken to Thee Thy great power, and hast reigned.

“ And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be *judged*, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great ; and shouldest destroy them which destroy (corrupt) the earth.” Rev. xi. 17-18.

The “ dead ” would be the spiritually dead of the beast system, who corrupt the earth (see Rev. xix. 2) ; it is the judgment of those in the beast system that the kingdom may be given to the saints.

(2) In the description of the seven vials in Rev. xvi. attention is drawn to the fact that it is the time of God’s judgment :—

“ And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus ” (verse 5).

“ And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are Thy judgments ” (verse 7).

(3) After the fall of Babylon the Great through the instrumentality of the seven vials, in Rev. xix. 1-2, heavenly voices declare, “ Alleluia ; Salvation, and glory, and honour, and power, unto the Lord our God : for true and righteous are His judgments : for He *hath* judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand.”

Comparing the symbolism of the book of Daniel, it would appear that :—

(1) That since the Papacy rose in the “ feet of iron and clay ” period of the image, and since the stone struck the image on the feet of iron and clay (corresponding to the ten horns of the fourth beast), the striking of the stone must correspond to the judgment of the Ancient of days. The striking of the stone was essentially spiritual, but of course

this had its repercussions in the material world, and the rise to power of spiritual Israel was accompanied by the rise to power of the national organizations of which she was the light.

(2) That the judgment of the Ancient of days commences with the Reformation and continues through the seven vials to the fall of Babylon ; it is a period of consumption, ending in destruction.

Having deduced this rough outline of the fate of Israel from the prophecies of Daniel, we will turn to the symbolism of the Revelation.

We have investigated the nature of true Israel in Part I., and it may be roughly defined as that body of human spirits in direct relationship with the Spirit of God through His Son Jesus Christ, who obey His rule, and whose earthly actions are the fruit of that rule. Since the lust of the flesh is contrary to the rule of God, and the flesh profiteth nothing, this spiritual body can in no sense be described as visible ; we may have visible ecclesiastical organizations, but not a visible Church in its true meaning—for the Christian's is a heavenly, spiritual calling, and the Church of Christ a spiritual body of which Christ is the spiritual Head.

Let us now examine the form and symbolism of that part of the Revelation which treats of Israel.

Chapter i. introduces us to true Israel and her Head ; true Israel seems to be associated with the symbols of the seven churches of Asia, the early partition of these from the bishop of Rome, being noted before.

" John to the seven churches which are in Asia : Grace be unto you, and peace, from Him which is, and which was, and which is to come ; and from the seven Spirits which are before His throne ; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth." Rev. i. 4-5.

This greeting addressed to the seven churches from God and His Son, certainly places them within the category of true Israel, while the nature of true Israel in its all embracing power is given in that which follows :—

" Unto Him that loveth us, and loosed us from our sins by His blood ; and He made us to be a kingdom, to be priests unto His God and Father ; to Him be the glory and the dominion for ever and ever." Rev. i. 5-6. R.V.

Remembering that He gave His life " a ransom for all." I. Tim. ii. 6.

The symbolism of the vision of Christ and His Church has been dealt with in Chapter V., so that we will now address

ourselves to the messages sent to the seven churches, which are of the things that are, *i.e.*, from the viewpoint of the time of John ; and since the seven churches seem symbolic of true Israel as a whole, we consider that they apply as teaching for the universal life of the Church.

In the first place we are given seven symbolic titles of Christ :—

(1) “ He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks.” Rev. ii. 1. A symbol of Christ’s personal presence and power in upholding the leaders and members of His Church.

(2) “ These things saith the first and the last, which was dead and is alive.” Rev. ii. 8. This is symbolical of His divine nature and conquest over death.

(3) “ These things saith He which hath the sharp sword with two edges.” Rev. ii. 12. Symbolizing Christ as the Word of God.

(4) “ These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass.” Rev. ii. 18. This would appear to symbolize His divine omniscience and power of punishment. “ He treadeth the winepress of the fierceness and wrath of Almighty God.” Rev. xix. 15.

(5) “ These things saith He that hath the seven spirits of God, and the seven stars.” Rev. iii. 1. This shews Him as the divine agent of the Father, carrying out the plans of the Father, as the Holy Spirit of the Father works through His Son.

(6) “ These things saith He that is holy, He that is true, He that hath the key of David. He that openeth and no man shutteth ; and shutteth and no man openeth.” Rev. iii. 7. A symbolism of His standing as the Holy One of God, and the fulfilment of the promises to David.

(7) “ These things saith the Amen, the faithful and true witness, the beginning of the creation of God.” Rev. iii. 14. Christ is here represented as the first-born of the creation, who yet descended to earth to give the perfect witness of the nature of God, only possible by One who had known God in the heavens, and had been willing to subject Himself to the experiences of man.

Our Lord thus symbolized in His sevenfold majesty, addresses His Church ; and this is His first remark, repeated to each of the seven symbolic churches :—“ I know thy works.” This is a warning also to us, for “ by their works ye shall know them ” ; each of us brings his own particular fruits, as did each of the seven churches :—

- (1) Thy labour and thy patience.
- (2) Thy tribulation and poverty (but thou art rich).
- (3) Thou dwellest, even where Satan's seat is and thou holdest fast My name, and hast not denied My faith.
- (4) Charity and service and faith.
- (5) Thou hast a name that thou livest and art dead.
- (6) Thou hast a little strength, and hast kept My word and hast not denied My name.
- (7) Thou art neither cold nor hot : I would thou wert cold or hot.

May His word to us be one of approbation.

There is the searching examination, and alas ! perhaps condemnation when He may say " I have a few things against thee," as to the Church of Thyatira, but there is always His forgiving love if we repent ; and there are always the rewards for service again presented in a sevenfold manner :—

(1) " To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. ii. 7.

(2) " He that overcometh shall not be hurt of the second death." Rev. ii. 11.

(3) " To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it." Rev. ii. 17.

(4) " And he that overcometh and keepeth My works unto the end, to him will I give power over the nations : and he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers : even as I received of My Father. And I will give him the morning star." Rev. ii. 26-27.

(5) " He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. iii. 5.

(6) " Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out : and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God : and I will write upon him My new name." Rev. iii. 12.

(7) " As many as I love, I rebuke and chasten : be zealous therefore, and repent. Behold, I stand at the door and knock : if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.

" To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. iii. 19-21.

It is very noticeable in these rewards what a personal thing is the Christian's relation to his Lord—no ecclesiastical organization stands between the Christian and his God ; he is no nonentity in a corporate church under the rule of priest or bishop—he is a human spirit in direct contact with his Creator, a direct responsibility to his creator and a very personal reward from his Creator. " I will confess his name before My Father and before His angels "—" and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it."

This is the true status of the Christian—a personal servant, with his own peculiar duty, under the direct personal orders of his Lord ; true he must " love the brethren ", but his responsibility is peculiarly personal, " I will sup with him, and he with Me."

In their prophetic fates as actual churches of Asia Minor at Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, history records that the fates of the seven churches agree with the warnings given by Christ. Gibbon records in his " Decline and fall of the Roman Empire " that only the Philadelphian church remained :—

" In the loss of Ephesus, the Christians deplored the loss of the first angel, the extinction of the first candlestick of the Revelation ; the desolation is complete ; and the temple of Diana or the church of St. Mary will equally elude the search of the curious traveller. The circus and the three stately theatres of Laodicea are now peopled with wolves and foxes ; Sardis is reduced to a miserable village ; the God of Mahomet, without a rival or a son, is invoked in the mosques of Thyatira and Pergamus ; and the populousness of Smyrna is supported by the foreign trade of the Franks and Armenians. Philadelphia alone has been saved by prophecy or courage."

The promise to Philadelphia was, " Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. iii. 10.

This testimony of one who doubted is sufficient in itself to prove the faithfulness of Christ ; commenting on this, the Rev. H. G. Moule (in " Some thoughts on the Seven Epistles ") says, " It is at least impressive to a Christian student to find that precisely Smyrna and Philadelphia, the two cities of the seven where the Lord found an angel and a mission church wholly true to Him, are the sole survivors of the circle now, as living homes of men " (page 68).

With regard to the meaning of the word angel, he says, " On the whole no solution of the question so much recom-

mends itself to me as the familiar one that the angel is the chief pastor, the representative *persona* of the community, designated not by his ordinary title, elder, overseer, bishop, or otherwise, but thus mysteriously, because the context and the scenery are so mysterious, so symbolical. He is "angel" because messenger and guardian; he is "angel", seen as such not by the Church but by the Lord, who "sends him to minister to them who shall be heirs of salvation."

With this we leave the area of the earthly struggles of true Israel and in Chapters IV. and V. are introduced to the heavenly side of her, where the source and true experience lies; the symbolism is entirely that of true Israel, bearing out the meaning of the word Israel—ruling with God. The symbolism of these chapters has been previously dealt with.

The next vision treating of true Israel is in Rev. vii. 1-8. Here Israel is presented in an earthly symbolism, 144,000 of all the tribes of Israel; meaning, as we have previously stated, the rise of true Israel to earthly power, as the paramount, and, eventually, only religion of the Roman Empire (we must point out here that she did not long preserve her character of true Israel, but soon became apostate), subsequent to the destruction of the pagan religious authority in the reign of Constantine. The symbolic number 144,000 represents government on the earthly plane by spiritual order.

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed, with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

"And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and

shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes." Rev. vii. 9-17.

We are here symbolically transported to the heavenly counterpart of true Israel :—the international throng is shewn in white robes rejoicing before the throne of God, carrying palms in their hands as did the Israelites of old in their earthly rejoicings (Lev. xxiii. 40).

"Ye shall take you on the first day the boughs of goodly trees, branches of palm trees . . . and ye shall rejoice before the Lord your God seven days."

This feast was to be celebrated after the gathering in of the harvest ; it is called the feast of tabernacles, during which the people dwelt in booths seven days. Is it not possible to see in the heavenly rejoicing as symbolized, the rejoicing over the rise to power of true Israel (to a certain extent a form of harvest of the faith of the saints), yet of a temporary nature ; for the fact that the feast was celebrated in booths, brought to mind the time of its origin—the wanderings in the desert before entry into the promised land. This was the state of true Israel of the Revelation, for she yet had to traverse the wilderness of the time of Papal domination before she could begin to enter the promised land of Christ's world-wide kingdom.

Those who rejoiced appear to have been those who had suffered for Christ in the preceding three centuries, and in the fifth seal had prayed God to avenge their blood ; this in its primary form was answered by the fall of Rome pagan, but there was yet to come the total answer in the fall of great Babylon, before the rise of the New Jerusalem to power.

Chapter viii. continues the heavenly scene :—

"And when He had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God ; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer ; and there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne.

"And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth ; and there were voices, and thunderings, and lightnings, and an earthquake." Rev. viii. 1-5.

This transient peace ushers in the era of the six trumpets—Rome Papal in the ascendant ; and in the action of the angel in offering up the prayers of the saints with incense to God, we see the symbol of God's acceptance of the prayers of His

saints. The action of the angel in taking of the fire of the altar (symbolic of sacrifice), on which the incense had been cast to transmit the prayers to God, and casting it to the earth, signifies the outpouring of God's wrath in answer to the prayers.

The troubles of the six trumpets were then poured out upon the beast ; and we will remind ourselves here that true Israel was the means by which the second part of the second woe was inflicted. We have previously examined the symbolism of true Israel in this period (Rev. x., xi. 1-14), in our study of the six trumpets, and came to the conclusion that they represented first, the spread of the knowledge of the Scriptures under the influence of Christ (Rev. x.), then the determination of the dogma of the Protestant churches in the light of this knowledge (Rev. xi. 1-2). This was followed by a symbolic, prophetic outline of the eclipse of the teaching of the scriptures (the two witnesses) under the Papal domination, until the Reformation, when knowledge of the scriptures became prevalent (Rev. xi. 3-14).

After this we are given a glimpse of the heavenly scene when the seventh trumpet is sounded, *i.e.*, the last warning is given of the approach of the period of the seven vials—the period of God's judgment and the ascendancy of His power, as expressed in the following words: "The third woe cometh quickly."

"And the seventh angel sounded ; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ ; and He shall reign for ever and ever.

"And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give Thee thanks O Lord God Almighty, which art, and wast, and art to come ; because Thou hast taken to Thee Thy great power, and hast reigned.

"And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great ; and shouldest destroy them which destroy the earth.

"And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. xi. 14-19.

Much of this has been discussed previously, and we know that it seems to be summary of the seventh trumpet or third woe ; so that in Rev. ix., x., xi. we have a treatment of the

three woes which are to be poured out upon the beast. We can see from the symbolism that it is a period of the ascendancy of God's power or the period of His judgment. It is a period of the consumption of the beast ending in its total annihilation. But it also hints that it is a period of great spiritual activity in heavenly places; reward is to be given to those of true Israel, presumably in heaven and on earth, for are we not promised that they shall rule the nations with a rod of iron.

The expression "and the time of the dead that they should be judged," would seem to apply to the spiritually dead; power is to be taken from them and transferred to true Israel, for the judgment of the physically dead does not take place until after the millennial reign of Christ.

The sentence "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament," would seem to imply that in this period true knowledge of man's relation with God would be on view and would lead to religious and political changes.

But, between this summary of the seven vials and the heavenly scene of their outpouring, are inserted three chapters of visions, which refer to the previous era of the six trumpets. These we will pass over until we have completed the heavenly side of the outpouring of the seven vials by examining the symbolism of Chapter xv.

"And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God and of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of nations." (The use of the word saints has no authority.)

"Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest.

"And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened; and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

"And one of the four beasts gave unto the seven angels, seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with the smoke

from the glory of God, and from His power ; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Rev. xv. 1-8.

The emphasis upon the overruling power of God is stronger in this symbolism than in the previous one ; for it assures us that in these seven vials (third woe) is filled up the wrath of God. This agrees with the declaration of the " angel clothed in a cloud." (Rev. x.)

" And sware by Him that liveth for ever and ever, who created the heaven and the things therein, and the earth and the things therein, and the sea and the things therein, that there shall be delay no longer : but in the days of the voice of the seventh angel, when He is about to sound, the mystery of God is finished, as He declared the glad tidings to His servants the prophets." Rev. x. 6-7. (*Alford.*)

In the prophetic account of the seventh vial God declares, " It is done," thereby teaching us that all Biblical prophecy will be fulfilled in the break up of the Gentile system and the establishment of God's kingdom by the troubles of the seventh vial.

The description of those, who rejoice on the sea of glass before the throne, shows an extension of those who rejoice in the victory of God at the fall of Rome pagan ; for whereas the first victory could only be celebrated over the beast, these rejoicings of the seventh trumpet are by those who have the victory over the beast, the image of the beast, and the number of his name, *i.e.*, they include not only the faithful ones of the pagan martyrdoms, but also the great multitude which suffered under Rome Papal. (The expression " his mark " is omitted, because it is not present in the oldest MSS.)

It is worthy of emphasis here that they sing the song of Moses and of the Lamb, thus emphasizing once more the essential unity of the Old and New Covenants of true Israel.

We have noticed in the previous symbolism of the third woe (Rev. xi. 15-19) that the temple was opened and that the ark of His covenant was seen in the temple ; in this symbolism it is also opened, but whereas God's presence was previously shewn by the ark of His testament, here it is more strongly stressed, for " the temple was filled with the smoke from the glory of God and from His power " ; this would designate not only the knowledge of His saving grace, but the spread of this knowledge in the religious revivals of Protestant countries together with the immense missionary enterprise which took place in this era, and its adverse effect upon the beast.

The last symbol of this chapter is rather harder to understand :—

"No man was able to enter into the temple, until the seven plagues of the seven angels were fulfilled." But we offer the following explanation.

The temple of God is the spiritual relation between God and man; the measuring of that temple has taken place in the past and is still in process, having produced varying results. Now all these cannot be the pure work of the Spirit, but can only be accounted for by the persistence of man's personality; this true temple, being of the Spirit, must produce an unity in the earthly sphere. Here lies the work of this generation; it will entail a casting away of the ideas of men and a return to the pure doctrine of Christ; but there is no entry into this temple until the seven vials have run their course, and, unfortunately, we are about to enter the last and worst. May God direct our thoughts to this end.

We will now return to the visions which we omitted (Rev. xii., xiii. and xiv.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered.

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

"And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God and to His throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days." Rev. xiii. 1-6.

There is presented to us here a picture of two opposing forces, both having spiritual power for they are seen in heaven. The man child, who is to rule the nations with a rod of iron, and who was born of the woman, places her as true Israel, for the child must represent Christ who has ascended to the right hand of God and shares His authority (see Rev. xix. 15). A woman is the emblem of a church (the metaphor of a woman is often used to express Israel in relation to God in Old and New Testament), and being clothed with the sun represents the spiritual authority of true Israel, whether of the Old or New dispensations; added to spiritual authority we have its reflection political power truly symbolized as under her feet.

Stars being the symbol of leadership and twelve the number of government, we see here visualized true Israel in her entirety—ruling with God—the perfection of government by true spiritual authority. (cf. the seven stars in the right hand of Christ. Rev. i. 16 and 20).

But there appears another spiritual force, the red dragon, evidently connected, to judge by its symbolism, with the rule of the fourth beast; indeed it would appear as the spiritual origin of this earthly rule. Rev. xiii. 2. This spiritual force seeks to devour the man-child as soon as He was born; this was evidently the force which was acting through Herod when he sought to kill the King of the Jews. (Matt. ii. 16).

But the woman fled into the wilderness for 1,260 days (years); this would symbolize once more that period in the life of true Israel, when her spiritual authority was almost eclipsed by the Roman beast; but Israel still existed, for God fed and guarded her in that trying time.

Since the red dragon is later declared to be the Devil or Satan, the metaphor "and his tail drew the third part of the stars of heaven, and did cast them to the earth" must apply to the angelic following of Satan; also since one-third is the inverse of three, a number emblematical of spiritual perfection, the former would symbolize the spiritual disorder produced by this split in the heavenly forces and described in verse 7:—

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. xii. 7-12.

The evil spiritual force of the first part of this vision—the red dragon—is here given a personal entity:—the Devil or

Satan; this same person exercises his power through the fourth beast of the era of Constantine as described in Rev. xiii. 2 :—

“ And the dragon gave him his power, and his seat, and great authority.”

Some object to evil having a predominant personality pursuing its ends, but if we have an all-powerful, living Creator, if we have an almighty, loving Spirit as our Intercessor between God and man, who is at once our Lord and our Friend, where lies the impossibility of there being a chief personality upholding evil? The plain teaching of the Bible is that there are good and bad spirits as there are good and bad men.

This person heads the spiritual warfare in heaven against Michael, “ The great prince which standeth for the children of thy people ” (Dan. xii. 1). This is the same Michael of whom the man with the eyes of fire and feet like polished brass said, “ There is none that holdeth with Me in these things, but Michael your prince ” (Dan. x. 21). The result of this war is that Satan is cast down to earth.

Christ claims, “ I have overcome the world.” John xvi. 33. When the seventy returned with joy saying, “ Lord, even the devils are subject unto us through Thy name, Christ said to them, I beheld Satan as lightning fall from heaven.” This would appear to be a prophetic view, for He says again (Jn. xii. 31), “ Now is the judgment of this world ; now shall the prince of this world be cast out.”

In the vision we are considering the fall of Satan is attributed to the brethren of Christ—“ They overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto death.” Rev. xii. 11. With this must be compared the teaching of John, “ For whatsoever is born of God overcometh the world : and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ? ” I. John v. 4-5.

Therefore the fall of Satan from his state of pre-eminence in spiritual power is brought about by the faith of Christ's disciples. But this fall from pre-eminence does not stop his activity—“ Woe to the inhabitants of the earth and of the sea ! for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time.” Rev. xii. 12.

Rev. xiii. continues with the earthly activities of the dragon, for the first line should read, “ He stood upon the sand of the sea ”; verse 2 states that the dragon gave the beast his

power, and his seat, and great authority. It is also stated of the two-horned beast (the Papacy) that he spake like a dragon ; the combination of these two symbolismes of the two beasts teaches us that Satan is the source of spiritual power behind all the Roman system. Also it would seem to imply that his fall from spiritual pre-eminence took place at the fall of Rome pagan, and the rise of true Israel to earthly power ; we can also see that it was indeed "woe to the inhabitants of the earth" for there were yet to follow the periods of the six trumpets and the seven vials in which the three "woes" took place (Chart III.).

Having traced the chief agency of the devil's power on earth, we will return to the vision concerning true Israel :—

"And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and a half a time, from the face of the serpent.

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii. 13-17.

We are here given a symbolism of the earthly activities of the dragon against the woman—true Israel ; we know that he uses the Roman system for his designs against true Israel, who is in the wilderness, being taken there on the two wings of a great eagle—a reference to Israel's experience in the actual wilderness of old :—

"Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto Myself." Ex. xix. 4. This wilderness period lasted through the period of the six trumpets, parallel with the other symbolismes we have quoted of this period.

The flood from the dragon's mouth reminds us of the symbol of the Papacy (which spake like a dragon (Rev. xiii. 11)) :— "A mouth speaking great things" (Dan. vii. 8, 20) ; the Papacy by its teaching and its edicts did its best to exterminate true Israel, but the Roman "earth" was not perfectly united, so that the efforts of Rome through the political power of one part of the "earth" to exterminate true Israel, were usually nullified by the actions of an opposing government in

the "earth". In this manner the "earth" swallowed the flood and true Israel continued to exist; in the meanwhile the dragon, through his agents, continues "to make war with the remnant of her seed."

This vision seems to have a counterpart in the book of Micah, prophesying of the fate of Israel, after the fall of Jerusalem, 604-585 B.C., in similar symbolism:—

"And thou, O tower of the flock, and stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. Now why dost thou cry aloud? Is there no king in thee? Is thy counsellor perished? For pangs have taken thee as a woman in travail.

"Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shall thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies." Micah iv. 8-10.

Although God promises eventual dominion to Israel in this passage, He declares that she must have a period of travail in which to bring forth her seed; she is to go out of the city, *i.e.*, lose power of government, and "dwell in the field," *i.e.*, be in subjection and tribulation. That tribulation was to begin at Babylon.

There are two meanings to the term Babylon:—

- (1) The actual city and rule of Babylon.
- (2) The Babylon-Roman system.

From the first, Israel was relatively soon set free, and the beginning of her delivery from the Babylon-Roman system, in the form of the prophecies of Daniel concerning the Christ and the fate of the Babylon-Roman system, took place there. From the second we are not yet free.

The actual Seed of her travail—the man-child who was to rule all nations with a rod of iron—is prophesied in Micah v. 1-4:—

(1) "... they shall smite the Judge of Israel with a rod upon the cheek.

(2) "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been of old, from everlasting.

(3) "Therefore will He give them up, until the time that *she* which *travaileth hath brought forth*; then the remnant of His brethren shall return unto the children of Israel.

(4) "And He shall stand and feed in the strength of the

Lord, in the majesty of the name of the Lord His God ; and they shall abide ; for now shall He be great unto the ends of the earth."

It is evident, according to verse 3, that there was to be no increase in the status of Israel until the mission of Christ ; the union of Israel, racial and spiritual, takes place through Him.

The reference to Assyria and Nimrod (verses 5-6), would seem to be a symbolic reference to the depredations of the Gentile system as a whole, since Israel is not promised the kingdom until her travail is over ; this period is partially dealt with in the Revelation. We have noticed previously that this period is " out of the city " and " in the field ", just as Israel of the New Covenant flees into the " wilderness " and her restoration to full spiritual power is symbolized by the holy city—New Jerusalem.

Chapter xiii. has been studied in our efforts to trace the Gentile system ; chapter xiv. returns to the subject of true Israel. The first part of Rev. xiv. represents the rise to spiritual power of true Israel, consequent upon the Reformation ; it has been touched upon before, but we will now quote it in full :—

" And I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred and forty-four thousand, having His Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder : and I heard the voice of harpers harping with their harps : and they sung as it were a new song before the throne, and before the four beasts, and the elders : and no man could learn that song but the hundred and forty-four thousand, which are redeemed from the earth. These are they which were not defiled with women ; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile : for they are without fault before the throne of God." Rev. xiv. 1-5.

Mount Sion was the governmental part of Jerusalem, closely connected with the House of David, and the emblem of the Lamb and the 144,000 standing upon it, is symbolical of the rise to power of true Israel, in the spiritual sense, at the Reformation ; this was accomplished by means of the open Bible in the native tongues of the people ; the number 144,000 is symbolical of perfection of earthly government by the perfection of spiritual order. As we have deduced previously, this order is not perfectly attained, indeed it is

to-day in a state of retrogression, but we are assured that it will develop after the period of the seventh vial.

The emblems of virginity, firstfruits, and freedom from fault are all descriptive of true Israel as seen through the righteousness of Christ ; the Church being thought of as the " bride " of Christ.

" For I have espoused you to one husband, that I may present you as a chaste virgin to Christ." II. Cor. xi. 2.

" Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures." Jas. i. 18.

" Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." Jude 24.

The purely spiritual and heavenly nature of the kingdom of God is well exemplified in these extracts ; any attempt to build up the kingdom of God on earth from any other standpoint is mere blasphemy ; with true Israel in the ascendancy the next vision becomes a possibility.

" And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him ; for the hour of His judgment is come ; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. xiv. 6-7.

This is the missionary call to which true Israel (especially of the Anglo-Saxon race) has made answer ; this it is which will bring about the meaning of the next symbol : but before we turn to that it will be as well to notice that this period is once more spoken of as a period of judgment, besides the fact that the gospel is preached to the Roman earth as well as all other areas where mankind lives. This has all been literally fulfilled in spite of the opposition of Rome spiritual.

" And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. xiv. 8.

Her final fall we have seen takes place at the end of the seventh vial of wrath, just as her consumption proceeds during the seven vials.

" And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb : and the smoke of

their torment ascendeth up for ever and ever : and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. xiv. 9-11.

In connection with this passage it must be remembered that Babylon or great Babylon and the beast are one entity ; also that all persons within the system would be tainted to a certain extent with the sins of that system ; but there would be two classes of persons, those who err through ignorance, and those who err deliberately and through self-seeking. Those who err in ignorance would certainly come under the rule of Paul (Romans ii. 14), that they are a law unto themselves ; at the last judgment (Rev. xx.), the dead are judged according to their works. Those who are not found written in the book of life are cast into the lake of fire.

In the symbolic vision of the destruction of the false prophet, and the beast (Rev. xix. 20) :—" these both were cast into a lake burning with fire and brimstone." These are simply metaphors of total destruction, being a comparison to the means of destruction of the refuse of Jerusalem ; it was by fire, and brimstone was used as an agent to ensure the continuation of the fire and as a powerful agent in the destruction of the refuse.

The destruction of the beast is symbolized under the metaphor of the burning of great Babylon (Rev. xviii.) ; the symbols of her destruction are :—

" Therefore shall her plagues come in one day, death, and mourning and famine ; and she shall be utterly burned with fire." (v. 8).

" And the kings of the earth . . . shall bewail her, when they shall see the smoke of her burning, standing afar off for the fear of her torment . . . " (vs. 9-10).

" And the merchants of these things . . . shall stand afar off for the fear of her torment " (v. 15).

" And every shipmaster, . . . stood afar off . . . and cried when they saw the smoke of her burning . . . " (vs. 17-18).

Comparing these symbols it is clear that the Gentile system is spoken of by more than one name, and its destruction is pictured under several symbolisms—the lake of fire, a lake burning with fire and brimstone, burned with fire, smoke of her burning, and torment. Torment in this case seems to be synonymous with total destruction, and the use of it in connection with those who had received the mark of the beast would refer to the destruction in the lake of fire of those who were not written in the book of life.

The expression, " the smoke of their torment ascendeth

up for ever and ever " is very similar to that used in Isaiah xxxiv. 9-10, prophesying the destruction of Idumea :—

" And the streams thereof shall be turned to pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day ; and the smoke thereof shall go up for ever."

It is a metaphor of the total destruction of the national organization of these people ; so the symbolism of Rev. xiv. 9-11 the total spiritual destruction of those whose names are not written in the book of Life.

" Here is the patience of the saints : here are they that keep the commandments of God, and the faith of Jesus.

" And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth ; Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them." Rev. xiv. 12-13.

The patience of the saints has been previously described in Rev. xiii. 10, " He that leadeth into captivity shall go into captivity ; he that killeth with the sword must be killed with the sword."

The fourth beast during its career has tortured true Israel with fire and sword ; therefore to this it must be subjected, and the culmination of its punishment comes in the seventh vial of wrath poured out in the *air*. This punishment has been given figuratively in the fall of Babylon.

True Israel on the other hand enters a new state in the era of the seven vials—she is in the ascendant ; freedom of worship exists, the work of true Israel can proceed without much opposition ; the work a man may do in his life for the Almighty may continue to give its fruit after death, in earthly and heavenly spheres.

" And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap ; for the time is come for Thee to reap ; for the harvest of the earth is ripe.

" And He that sat on the cloud thrust in His sickle on the earth ; and the earth was reaped." Rev. xiv. 14-16.

The symbolism of the Son of Man and clouds has been discussed and applied previously, being Christ as the source of pure doctrine and divine influence ; this vision, and the one that follows, run concurrently, being prophetic views of the two opposing forces during the seven vials. Our Lord, the Head of true Israel, owing to the open Bible and the intense

measuring of the temple in this period, is in a position to reap the harvest of His travail ; there remains much to be done but the era of the seventh vial should see great developments in this, culminating in the establishment of His millennial kingdom.

It would perhaps be opportune to remark here that much of the symbolism of this period from the time of the Reformation and onwards is connected with the temple ; there is first the measuring of the temple, then the fact that the temple is opened in heaven and the ark of the covenant seen, this is followed by the symbolism of the seven angels having the seven vials of wrath emerging from the temple, which is then filled with the smoke of the glory of God and none are able to enter into the temple until the seven vials of wrath are fulfilled ; also a voice from the temple orders the seven angels to pour out their vials. Since the temple is the relation between God and man, it must follow that this era is one in which the struggle for this ideal must be very intense, for it would appear from the symbolism that the seven vials are brought about by this struggle of the human soul for its spiritual freedom ; certainly they have often sought in the wrong direction, but we know the inevitable end.

" And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire ; and cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth ; for her grapes are fully ripe.

" And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." Rev. xiv. 17-20.

We notice once more that this period of the vials is connected with the temple in heaven, *i.e.*, the true relation of the human soul with the Creator, and it is the angel who offered up the prayers of the saints with incense upon the altar, at the beginning of the six trumpets, that gives the angel from the temple the authority to reap. Thus it would seem that the prayers of the faithful are again efficacious in bringing about the destruction of the evil systems ; it is to be noted that the Son of Man was given authority by an angel from the temple, in this manner stressing the underlying importance of man's relation to God, as the basis of all the activities of this era.

This vision treats of the period of the wrath of God under another symbolism—the great winepress of the wrath of God ; since the clusters of grapes were gathered from the earth and cast into the winepress from apparently the heavenly sphere (for we are not told that the angel descends to earth to gather them) it would seem that the city, which the winepress was without, was the heavenly city, so that true Israel would not be affected by this outpouring of the wrath of God. This view is upheld by history for we see a great growth in the strength of true Israel in this period ; but to the beast system it meant much trouble. Dan. xii. 1. also assures us of the safety of true Israel.

The symbolism of blood would designate much fighting, and the fact that it reached even to the horse bridles prophesies that it would affect even the heads of government, for the bridle governs the horse and a horse is a symbol of government. The symbolic number 1,600 gives a similar meaning since it equals 40×40 , and 40 equals 4×10 . Four is the world number and ten symbolizes order, so that in the blood flowing to a distance of 1,600 furlongs it would seem to designate world-wide revolution in the beast area. We have seen revolution in France, Spain, Russia, Germany, China, etc., these are not all and there are most likely more to come, so that we can truly look upon this period as one of world-wide change and revolution. There is one interesting fact connected with the spiritual value of the Greek word for reap “therison”, its numerical value equals 444, the highest value in earthly numbers.

This period of the judgment of God is also the period of the casting down of thrones :—

“I beheld till the thrones were cast down, and the Ancient of days did sit, . . . ” Dan. vii. 9.

The revolutions of this past period have been responsible for the destruction of many forms of monarchical government, especially the aftermath of the Great War ; the period immediately following the Great War seems to belong to the sixth vial of wrath, which is not particularly marked as a period of the destruction of government, at least not so much as the period of the seventh vial. The period of the seventh vial is marked as a period of the greatest political and religious upheaval in the history of man. Therefore, with our knowledge of past events, we are able to form some opinion of the possible scope of the events of the seventh vial, which we are entering.

We have now come to the end of those visions which introduce the era of the seven vials—the era which culminates in the destruction of the Gentile system ; we will now turn to

those which follow the seventh vial, in which the fall of Babylon occurs.

Chapter xvii. deals with the last phase of the Roman system, and has been discussed in our effort to trace the development of the Gentile system; we will give a brief summary here. Babylon the Great, the Roman Catholic church in its world-wide form, under the Papacy, the eighth form of government at Rome, is supported by the dismembered portions of the Roman Empire:—

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet” (*i.e.*, in John’s time): “but receive power as kings one hour with the beast. These have one mind; and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful.” Rev. xvii. 12-14, thus tending to form the Holy Roman Empire or “image to the beast.” These same ten horns eventually “hate the whore and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.” Rev. xvii. 16; which action coincides with the Reformation and seven vials of wrath, and the reaping of the harvest of the Son of Man. It continues to-day.

Chapter xviii. is descriptive of Great Babylon and the suddenness and completeness of her end. Chapter xix. then takes our thoughts to the heavenly side of true Israel.

“And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand.

“And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen: Alleluia. And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great.

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he said unto me, These are the true sayings of God: And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Rev. xix. 1-10.

Here we are shewn the heavenly rejoicings as true Israel comes into full and permanent power:—"For the Lord God omnipotent reigneth", and "The marriage of the Lamb is come, and His wife hath made herself ready." She is clothed in the righteousness of saints, and this symbolism will remind us of that used previously in connection with the Lamb and the 144,000 of true Israel:—

"For I have espoused you to one Husband, that I may present you as a chaste virgin to Christ."

The full symbolic description of the bride is given in chapters xxi. and xxii. of the Revelation.

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates.

"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

"And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

"And he measured the wall thereof, an hundred and forty-four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper;

the second, sapphire ; the third, a chalcedony ; the fourth, an emerald ; the fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolyte ; the eighth, beryl ; the ninth, a topaz ; the tenth, a chrysoprasus ; the eleventh, a jacinth ; the twelfth, an amethyst.

" And the twelve gates were twelve pearls ; every several gate was of one pearl : and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein : for the Lord God Almighty and the Lamb are the temple of it.

" And the city had not need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it : and the kings of the earth do bring their glory and honour into it.

" And the gates of it shall not be shut at all by day : for there shall be no night there. And they shall bring the glory and honour of the nations into it.

" And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie : but they which are written in the Lamb's book of life." Rev. xxi. 9-27.

" And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

" In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations.

" And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and His servants shall serve Him : and they shall see His face : and His name shall be in their foreheads.

" And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever.

" And he said unto me, These sayings are faithful and true : and the Lord God of the holy prophets sent His angel to shew unto His servants the things which must shortly be done." Rev. xxii. 1-6.

There is little one can say after such beautiful imagery, and that little must be said shortly. The " bride " is a city, and a city symbolizes government ; twelve gates, one for each of the twelve tribes of Israel, guarded by twelve angels, would symbolize earthly true Israel as the means of entry into that city. The foundation of that city is upon the twelve apostles, the founders of the earthly Church.

The size of the city—12,000 by 12,000 by 12,000 furlongs—is symbolical of the perfection of government by perfect order in the spiritual sphere ; the wall is 144 cubits or 12 by 12 which represents perfect government on the earthly plane. In the sentence—"I saw no temple therein"—the word temple is used in its ordinary sense, as a building for worship such as there would be in a city ; the emblems stress the spiritual nature of the rule of God. It would almost seem that religious and political control were unnecessary, since there was no need of the sun or the moon ; or it may simply mean that there was a purely spiritual light in this city.

The whole symbolism represents the perfect spiritual government of God ; this is the bride which the Lamb takes to Himself and which is clothed in the righteousness of saints, this is the fullness of His rule when the sign of the Son of Man is seen in heaven. Blessed indeed will the time be when this rule is spread over all the earth ; when it can truly be said :—

"Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God.

"And God shall wipe away all tears from their eyes ; and there shall be no more death (spiritual), neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away." Rev. xxi. 3-4.

The time of the marriage supper of the Lamb is after the fall of Babylon that is, at the beginning of His millennial rule, which we are told is by a rod of iron and does not gain its completeness until after the second death ; but this will be studied later. We know the ultimate state of true Israel by the foregoing symbolism and will now consider the means by which that state is acquired.

"And I saw heaven opened, and behold a white horse ; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns ; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood : and His name is called the Word of God.

"And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations : and He shall rule them with a rod of iron : and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of Kings, and Lord of Lords.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which He deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

"And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh." (Rev. xix. 11-21).

As in Rev. xvii. and xviii. we are presented with symbolism of the nature of Great Babylon and her fall in the period of the seven vials, so in this passage from Rev. xix. we are given another symbolism of that conflict and its ending, from the heavenly side of true Israel. As the kingdom of God on earth is symbolized as a city descending from heaven to earth—by the infiltration of the true doctrine and divine influence of Jesus Christ from His place of spiritual authority, heaven—so, in the same manner, the ultimate authorship and responsibility for the period of the third woe, the seven vials, or the treading of the winepress of the wrath of Almighty God, lies in the spiritual sphere of heaven.

For in this vision of the white horse, we are given a symbolic glimpse of our Lord at the head of His spiritual armies—an era of prosperity and conquering might in the realm of spiritual authority. The emblem of a white horse was used for the prosperous and victorious era of the Roman Empire; in this symbolism, Jesus Christ and His saints are shewn as mounted upon white horses, which would represent in the strongest emphasis, the rise of true Israel to victorious spiritual power, culminating in the destruction of the beast and false prophet in the lake of fire.

The rest of the enemies of true Israel are not destroyed in this manner, but by the sword which proceedeth out of His mouth; which seems to designate their suppression by the spread of the Word of God, although this has its destructive, as well as a constructive mission. In connection with the destruction of Babylon the Great it is interesting to compare Rev. xvii. 16 :—

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire. For God hath put in their hearts to fulfil His will, and to agree, and to give their kingdom unto the beast, until the words of God shall be fulfilled."

In this way it would seem that the actual material agents of the destruction of Babylon are those peoples and governments, which formerly supported her; this is the actual experience of history, for governments have destroyed Papal power, not always to replace it by true Israel, but by false systems of thought and government in self-defence.

Although there are many spiritual emblems in this picture of the conquering might of Christ, there still seems a very definite connection with the material means of warfare. The description says:—

"He treadeth the winepress of the fierceness and wrath of Almighty God."

This we have seen is the period of consumption of the fourth beast, in which earthly wars, culminating in the period of air warfare and the collapse of the Gentile system, devastate mankind.

Also, "out of His mouth goeth a sharp sword"; the Greek word used here for sword, is that of an actual sword, not a spiritual sword as in Eph. vi. 17, and although the place of the sword, out of His mouth, would symbolize the effects of His Word, it would rather seem to emphasize the disturbing effects of His word, as He declared:—"I came not to bring peace but a sword." Of this sword which proceedeth out of His mouth the passage declares, "that with it He should *smite* the nations; and He shall rule them with a rod of iron." This symbolism seems to confirm the deduction that it is the disturbing effects of His word which are symbolized in this vision of the Revelation. It is also interesting to recall at this juncture, the words of Nebuchadnezzar's dream:—

"Thou sawest till that a stone was cut out without hands, which *smote* the image upon his feet that were of iron and clay, and brake them to pieces." Dan. ii. 34.

Since the smiting is of two kinds, spiritual and material, and since it is to be expected that true Israel, in this era is to be found mostly connected with the national Israel organizations, one would expect a combination of nations against the Israel nations; but since Israel is to be found contaminated by the Roman system ("Come out of her My people, that ye be not partakers of her sins"), we can hardly expect any such clear cut division. It would be most probable that the Israel

organizations would be sufficiently punished to cleanse them from all "beast" influence and those of the beast to be so punished that the evil system is rooted out for ever.

This cleansing process seems very drastic :—

"Come gather yourselves together unto the supper of the great God ; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, both free and bond, both small and great."

There does however seem much opposition to true Israel :—

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army" ; and this may come from within the national Israel and outside of it.

With regard to the position of national Israel, it may be stated as follows :—

The seven times punishment of the houses of Israel and Judah have now run their course ; the process of the "cleansing of the sanctuary" has commenced, Jerusalem having been freed from Mohammedan rule in A.D. 1917, and the process should be completed by A.D. 1967. The joining of the houses of Israel and Judah seems to be in course of accomplishment by the granting to Britain of the mandate over Palestine, and the establishment of a Jewish national home there.

Britain also seems to be indicated as the "king of the south" as opposed to the "king of the north" of the last verses of Dan. xi. The "king of the north" has at his steps Libya and Ethiopia, and we have seen the probability of Mussolini, as ruler of Italy, being the king of the north in the study of the little horn of Dan. viii. 9, x. and xi. This would seem to place the king of the north as the beast system in this era, in the Germano-Roman combination as we see it to-day and the revival of the Pope's temporal power by the creation of the Vatican city. This is antagonistic to Britain as the "king of the south" and as the centre of true Israel.

Although the British Empire and its influence did not arise out of the Roman system, but arose out of the impulse which the Reformation, through true Israel, imparted to the national organization of Britain, it seems to-day to have a tendency towards that system in both spiritual and national affairs. In political affairs its recognition of the temporal status of the Papacy is in that direction, while in the realm of spiritual affairs the tendency of the Protestant Churches towards Roman Catholic practices and the false theories of modern knowledge is a much more serious affair ; this together with the increase in Roman Catholicism does not augur well and will make it

difficult for the empire to escape some portion of the punishment which results in the destruction of great Babylon.

On the other hand the tendency of the driving force of world events to unite the powers of the United States of America, the Scandinavian countries, and the British Commonwealth of Nations, all predominantly true Israel in type in spiritual affairs (in spite of faults), together with the tendency to division between these and the Roman political system, seems to augur well. The correction of the spiritual attitude will no doubt, in course of time, be adjusted by God and His Christ ; in fact, until this spiritual adjustment is made the Israel national organizations will not exert their full and right influence for the kingdom of the Christ as seen on the earth. The experience of the seventh vial of the wrath of God, to be poured out in the air, will no doubt place mankind in the spiritual condition to receive God's word and to bring about the establishment of His kingdom ; but at present much effort is being wasted by the tendency to trust man's knowledge, rather than God's declared purpose, and to cling to man's custom rather than ordering our personal attitude according to His word.

It would appear that, in this era, there are several concurrent phases of the Gentile system :

(1) Babylon the Great, the woman that sat upon the beast (Rev. xvii.) :—the spiritual power of the Roman system as developed through the Papacy and Roman church.

(2) The beast :—Roman culture and political rule in its "feet and clay" state.

(3) The false prophet, which with the dragon and beast leads to the Armageddon state of Gentile power (Rev. xvi. 13-16).

(4) The Mohammedan.

The beast is against true Israel (Rev. xix. 19), which seems to be closely connected with racial Israel in this period ; this division between Israel and the beast is indicated in the efforts of Italy and Germany to expel the Jews (racial Israel).

There are many prophecies regarding racial Israel in the Bible, some of these have been arranged in Chart I. to shew the development of racial Israel, through the division after Solomon's death to re-union in these latter times ; interwoven with this is true Israel, which, as can be seen, is the instrument for unifying the world :—

"That in the dispensation of the fulness of times He might gather together in one all things in Christ." Eph. i. 10.

CHAPTER VIII

The Marriage of the Lamb.

"Let us be glad and rejoice, and give honour to Him : for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints.

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." Rev. xix. 7-9.

REFERENCE has been made in the previous chapter to the marriage of the Lamb and His conquering might at the head of His army of saints in heaven ; we will now study the period which these symbolismes precede.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled : and after that he must be loosed a little season.

"And I saw thrones, and they sat upon them, and judgment was given unto them : and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. xx. 1-6.

The implications of the verses concerned with the first resurrection have been dealt with in Part II., Chapter VIII. ; the remainder of the foregoing passage deals with the subjection of Satan to Christ's rule by a rod of iron, and the spiritual, heavenly rule of Christ and His saints (the *souls* of them who suffered for Christ).

There is nothing in the symbolism of the Revelation to foster the idea that Christ returns in a bodily form to earth ; the symbolic scene of Christ and His saints in conquering might (upon white horses) takes place in heaven ; also, in this passage, it is the *souls* of the saints which rule with Christ, to whom thrones are given, and to whom judgment is given. These were the army which followed Him in heaven (Rev. xix. 14), and to whose earthly counterpart Dan. vii. 22, 25 and 27 refers :—

“ Until the Ancient of days came, and judgment was given to the saints of the most High.”

It is evident that the rule and government of the most High proceeds from the spiritual sphere, although the rule is over earthly things.

It is also very certain that as in the period of the seven vials the ascendancy of the power of God was exercised through true Israel, which we have seen is intimately connected with racial Israel, so in this period of the millennium we shall find the same agents in operation since the state of Israel after the fall of Babylon is simply the victorious state of those who had fought for Christ against the beast system in the preceding eras. Indeed, in the Old Testament, the passages descriptive of the millennium emphasize both these aspects of Israel very decidedly ; but we must bear in mind that true Israel is cosmopolitan although her strongest development may be associated with racial Israel at this particular era.

The millennium (being the stone kingdom of Dan. ii.) is in its essence a period when true Israel has the ruling power, *i.e.*, it is a period of the continuation and development of the rule of God and his Christ as exercised through the agency of His two witnesses the Old and New Testaments, also being the culmination of the measuring of the temple which had taken place in the past era ; the fruits of which do not reach their full development until after the fall of great Babylon :—

“ And no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled.” Rev. xv. 8.

As in the period of the seven vials the rise of true Israel was accompanied by a rise in power of racial Israel, so in the millennium the supremacy of true Israel should be accompanied by the supremacy of racial Israel in the political arena, as described in Micah iv.-v., and as hinted by the fact that all Israel should have emerged from the seven times of punishment.

Before we study the state of racial Israel during the millennium we will examine the connection between that period and the marriage of the Lamb.

The period of the marriage supper of the Lamb appears to

be the period of His millennial rule ; we are told that the marriage of the Lamb is come, and this would fall naturally into two divisions—the marriage supper and the consummation of the marriage. This statement is made in heaven, and we are informed that the bride is arrayed in the righteousness of saints ; the declaration is also made, “ Blessed are they which are called unto the marriage supper of the Lamb.” All this takes place in the heavenly sphere and is therefore of the spiritual state ; it is worthy of notice that we do not find the bride descending from heaven until after the end of the millennial period.

We have previously concluded that the bride is the spiritual government of God, but it appears from the symbolism of Rev. xx., xxi. and xxii., that the perfection of this government does not take place until after the second death, for it is not until God sits in judgment at the end of the millennium that we are told :—

“ And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them.” Rev. xx. 11.

Then,

“ And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea.” Rev. xxi. 1.

This is possible since all evil has been destroyed in the lake of fire (Rev. xx. 10). It is then that John sees, descending from the new heaven to earth, the bride of Christ :—

“ And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” Rev. xxi. 2.

We will notice here that the bride has been in a state of preparedness for her Husband since the fall of Babylon, therefore it would seem that the whole period of the millennium and the second death is the period of the marriage supper of the Lamb, and it is not until this period is past that we get the full consummation of the marriage as expressed in the verses that follow :—

“ And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

“ And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain ; for the former things are passed away.”

The millennium would then be a period of preparation for the

full spiritual rule of God, and is a period when evil is kept in subjection by the rule of iron.* Whether the rule by the rod of iron is exercised through the national organizations of those nations which are energised by "true Israel" is not certain, but it is very certain that the use of physical force has not been abandoned since Rev. xx. 7-9 declares:—

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them."

Since the perfection of God's rule on earth coincides with the descent of the bride from the heavenly sphere following the period of the marriage supper of the Lamb, it would appear that this perfection of God's government on earth through its heavenly perfection is the consummation of the marriage of the Lamb.

Having ascertained that the millennial era is a period of the rule of true Israel in Christ, which rule may be partly implemented by those national organizations energised by true Israel, it does not seem impossible that racial Israel, being come to a period of supremacy, should have a considerable part in the organization of that rule. We can now compare this deduction with the prophecies concerning Israel in the millennial period.

In the first place this period follows the seven times of punishment of racial Israel, when her political and spiritual power was at a very low ebb; it would therefore be a period of the restoration of those powers. The following points sum up the state of racial Israel in this period:—

(1) One nation in their own land for ever. (The house of Judah and the house of Israel joined.) Jer. iii. 12-19; Ez. xxxvii. 1-28.

(2) They shall have one ruler. Hosea i. 11; Jer. xxxiii. 25-26.

(3) No more idolatry; they shall be cleansed. Ez. xxxvi. 25-29; Romans xi. 22-27.

(4) They shall all have one Shepherd and will walk in God's statutes. Ez. xxxiv. 23-24; Ez. xxxvii. 24; Jer. xxxi. 31 and xxiii. 5-8; xxxiii. 15-26.

* This is confirmed by the symbolic meaning of Armageddon. See note at end of Chapter IX.

(5) God will dwell with them for ever ; His sanctuary shall be in the midst of them for evermore. Ez. xxxvii. 26-28.

(6) The land, cities and Jerusalem shall be restored. Ez. xxxvi. 29-38 ; Ez. xxxiv. 25-31 ; Jer. xxx. 18-22 ; xxxi. 12-14 ; xxxiii. 7-14 ; Is. lxvi. 10-14 ; etc.

With regard to the promise that the union of the house of Judah and the house of Israel should take place in the Holy Land, it must not be forgotten that not all of Israel comes to the Holy Land ; it is only one of a city and two of a family (Jer. iii. 14), *i.e.*, a small portion, which pre-supposes a large body outside of it ; this fact, in addition to the fact that the British Empire appears to be fulfilling the role of the stone kingdom of Dan. ii. 44-45, and also that the rule of Palestine by the British Empire has made possible the return of the Jews to Palestine thus apparently implementing the junction of the Houses of Judah and Israel in that country, would seem to imply that it is through that organization and kindred nations that much of Christ's millennial rule, both spiritual and national, will be implemented. But it must be remembered that we are as yet only half-way through the cleansing of the sanctuary, and there can be no state of millennial blessedness for the Israel race in the Holy Land until it is cleansed from all impurity. This would also entail an acceptance of Christianity by the House of Judah and a great revival of the Christian religion in the House of Israel (accepting the Anglo-Saxon communities as such).

Even this would not fulfil all the conditions of the millennium for a much greater part of mankind will be brought under Christ's banner after the destruction of the fourth beast, and the false prophet, together with the dwindling of other religions, notably Mohammedanism ; but it is exactly this return of Judah and Israel to Christ which is most likely to bring this about ; for does not Paul say of the broken-off branches of Israel :—

“ For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits ; that blindness in part is happened to Israel, until the fulness of the Gentile be come in.” Rom. xi. 25 (*i.e.*, until the fall of the Gentile system).

Also, see Romans xi. 22-26, and again :—

“ Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles ; how much more their fulness ? ” Rom. xi. 12.

“ For if their dispersion re-unites a world, what will their re-union be but life from death ? ” Romans xi. 15. (*Ferrar Fenton.*)

Therefore it would seem that Paul looked upon the Israel race as instruments in bringing about the reign of Christ ; included in this instrumentality would be both spiritual and national aspects of the unified Israel, for the national organization would be governed by the precepts of Christ. From the foregoing it would appear that the millennium cannot eventuate until :—

(1) The sanctuary is cleansed from the Mohammedan downtreading.

(2) The Israel race has been re-joined and has accepted Christ.

(3) The missionary effort of this people spreads the knowledge of Christ and true Israel among mankind, especially after the era of the seventh vial.

Since the closing dates of the cleansing of the sanctuary (see Chart III.), are A.D. 1957 and 1965, it does not encourage the hope that the millennium will commence before A.D. 2000 ; the only way to advance the time of its appearance and to save ourselves from punishment in the period of the seventh vial of wrath, is for true and racial Israel to repent of their sins and turn to their Lord and Creator with their whole heart, throwing away all semblance of great Babylon from their midst. "Come out of her My people that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4.

We will quote some passages from the Old Testament which refer to Israel during the millennial era :—

"Thus saith the Lord God ; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in Mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes.

"And say unto them, Thus saith the Lord God ; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land : and I will make them one nation in the land upon the mountains of Israel ; and one king shall be king to them all ; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all ; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions : but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them : so shall they be My people, and I will be their God.

"And David My servant shall be king over them ; and

they all shall have one shepherd : they shall also walk in My judgments, and observe My statutes, and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt ; and they shall dwell therein, even they, and their children, and their children's children for ever : and My servant David shall be their prince for ever.

" Moreover I will make a covenant of peace with them ; it shall be an everlasting covenant with them : and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore. My tabernacle also shall be with them : yea, I will be their God, and they shall be My people.

" And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore." Ez. xxxvii. 19-28.

" The wilderness and the solitary place shall be glad for them : and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing : the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.

" Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not : behold, your God will come with vengeance, even God with a recompense ; He will come and save you.

" Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing : for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water : in the habitations of dragons, where each lay, shall be grass with reeds and rushes.

" And an highway shall be there, and a way, and it shall be called The way of holiness ; the unclean shall not pass over it ; but it shall be for those : the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there : but the redeemed shall walk there : and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah xxxv. 1-10.

Other passages which refer to this millennial state of true and racial Israel, for the two seem intimately connected, are :—Is. xi., xii., lxi. 3-11 ; lxii. 1-12 ; Amos ix. 8-15 ; Micah iv. ; Zeph. iii. 9-20 ; etc.

With reference to the verses omitted from Is. lxi., *i.e.*, the

verses 1-2, these were the subject of Christ's discourse at Nazareth (Luke iv. 18-20), He stopped at the phrase, "to preach the acceptable year of the Lord." This was the mission of Christ on earth as contained in verses 1-2 :—

"The Spirit of the Lord God is upon Me ; because the Lord hath anointed Me to preach good tidings unto the meek ; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord."

His mission was not so much to emphasize the day of God's judgment or the glory of Israel's restoration, for those things were in the distant future and much trouble lay between.

The goal of the period which lay between Christ's earthly mission and the assumption of His millennial power, seems to be summarized in the following extracts :—

"For many be called, but few chosen." Matt. xx. 16.

"God at the first did visit the Gentiles, to take out of them a people for His name." Acts xv. 14.

"And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations : and he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers : even as I received of My Father." Rev. ii. 26-27.

"For He is Lord of Lords and King of Kings ; and they that are with Him are called, and chosen, and faithful." Rev. xvii. 14.

"And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations : and He shall rule them with a rod of iron : and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of Kings and Lord of Lords." Rev. xix. 14-16.

"And I saw thrones and they sat upon them, and judgment was given unto them : and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years." Rev. xx. 4.

We have mentioned previously that the millennium or the marriage supper of the Lamb ends with the rebellion of Gog and Magog, who "compassed the camp of the saints about, and the beloved city" (Rev. xx. 7-9) ; this would refer to Jerusalem and the Holy Land. This episode would then seem to corres-

pond to the Gog and Magog of Ezekiel xxxviii-xxxix.,” which follows the millennial description of Ez. xxxvii. ; it is confirmed by the reference to Israel in Ez. xxxviii. 8 :—

“After many days thou shalt be visited ; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste : but it is brought forth out of the nations, and they shall dwell safely all of them . . .

“And thou shalt say, I will go up to the land of unwallled villages ; I will go to them that are at rest, and that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil and to take a prey ; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.”

The fact that Gog and Magog and their confederates attack Israel would seem to support our previous deduction that Israel was in the ascendant both spiritually and politically, and also that the law went forth from Jerusalem in both the spiritual and political spheres during the millennial era ; otherwise, why should Israel be attacked ?

Another point of confirmation that these two episodes of Rev. xx. 8-9 and Ez. xxxviii.-xxxix. are the same, lies in the fact that the destruction of Gog and Magog is by fire in both cases. Further evidence in support seems implied in the symbolism of the city and temple, which follows the destruction of Gog and Magog, in both the Revelation and Ezekiel ; the only point of difference lies in the fact that in the Revelation the judgment of God and the second death intervenes. But since Ezekiel treats of the earthly aspect and the Revelation mostly of the heavenly aspect this would seem quite in order ; indeed the symbolism of the city and temple in Ezekiel definitely stresses the earthly side of Christ's kingdom, while that of the Revelation indicates the spiritual nature and values of that kingdom. The episode of Gog and Magog and the symbolism of the city and temple in Ez. xxxviii.-xlvi. will be further considered in Chapter IX.

This leads us to the consideration of Rev. xx. 11-15 :—

“And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them.

“And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of

those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death.

"And whosoever was not found written in the book of life was cast into the lake of fire."

Here is recorded the destruction of all evil ; this has been considered in Part II., Chapter VIII., in studying the resurrection : but for our purpose here, we may say that the way is clear for the creation of the new heaven and the new earth (Rev. xxi. 1), with which is intimately connected the holy city, New Jerusalem, the Bride of Christ, the symbolism of which has been examined in Chapter VII.

"And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea."

True Israel is world-wide in this new era, there being perfect obedience on earth as in the new heavenly state, but racial Israel is still an important part of the earthly side of true Israel—witness Isaiah lxvi. 22-23 :—

"For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain.

"And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, saith the Lord."

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." II. Peter iii. 13.

"For, behold, I create new heavens and a new earth : and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create : for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people : and the voice of weeping shall no more be heard in her, nor the voice of crying.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days : for the child shall die an hundred years old ; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them ; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit ; they shall not plant, and another eat : for as the days of a tree are the

days of My people, and Mine elect shall long enjoy the work of their hands.

“ They shall not labour in vain, nor bring forth for trouble ; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer ; and while they are yet speaking, I will hear.

“ The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock : and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain saith the Lord.” Isaiah lxx. 17-25. (See also Isaiah ii. 2-4.)

CHAPTER IX

Other Prophecies.

IN this chapter we will attempt to gather together the ends of the prophetic threads as they have emerged, in tracing the prophecies concerning the Gentile system and true Israel, in this era of the end of the sixth and the beginning of the seventh vial of wrath—the latter to be poured out in the air.

The Gentile system, the work of man, produced as its ultimate result the two "little horns", both political-religious systems of government :—the Papacy and Mohammedanism ; both lost most of their political power in due course, and both are attempting to revive it : but only the Papacy seems to have succeeded in a small measure by the establishment of the Vatican City at Rome.

The main stem of Gentile power (as it affects true Israel), develops through Rome pagan—Rome Papal (including the Holy Roman Empire) to the world-wide form of the Roman Catholic church ; the Greek Orthodox church is part of that system, although at enmity with Rome, but has not developed the same amount of power. This power has been devastated by the other little horn, Mohammedanism, then by the Reformation, and lastly by the modern political cults, Communism, Anarchism (both with an atheistic tendency), with Liberalism tending to curb its powers in a more moderate way.

Since the two little horns are developments of the Gentile system, we should expect that they would lose their power about the same era, and this is so ; for the diminution of Mohammedan political power is figuratively described as " the sixth angel poured out his vial upon the great river Euphrates ; and the water thereof was dried up, that the way of the kings of the east might be prepared " (Rev. xvi. 12), while the seventh vial is the end of the period of consumption of the fourth beast in its last form :—The power of the Papacy as exercised from the Vatican City through the agency of the Roman Catholic church. (Rev. xvii.)

Speaking of the Gentile system, Dan. vii. 11 declares, " I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." The development and destruction of the fourth beast is outlined by Paul in the following words :—

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." II. Thess. i. 6-10.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter from us, as that the day of Christ is at hand.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

"Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish . . ." II. Thess. ii. 1-10.

Paul, we remember, warned the Romans, "Boast not against the branches (broken-off Israel). But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee." Romans xi. 18-21.

This tendency of the Roman Christians is expressed in "Papacy" Enc. Brit., xivth Edn.

"The primitive centre of Christianity that is to say Jerusalem—was disappearing . . . moreover the Church of Jerusalem . . . was hardly qualified to remain the metropolis

of Christianity, which was gradually gaining ground in the Græco-Roman world. The true centre of this world was the capital of the empire, the transference was consequently accepted as natural at an early date."

This fact, that the Roman Christians aspired to the place of honour in the Church at the expense of those of Israelitish blood, is the mystery of iniquity that already worked in Paul's time ; it produced the arrogant claims of the bishop of Rome and resulted in the domination of the Papacy with its false teaching.

That which "let" or hindered its development was the pagan religion with which the emperors of Rome were intimately connected ; these in due course were removed and allowed the development of the Papacy. The claims of the Papacy coincide with those of "that man of sin", and the visions of Rev. xiii. symbolize his signs and lying wonders ; while Rev. xix. and xx. symbolize his destruction by Christ and His saints.

"Therefore shall her plagues come in one day, death, and mourning, and famine ; and she shall be utterly burned with fire : for strong is the Lord God who judgeth her." Rev. xviii. 8. The same violent ending is figured in verse 21.

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

In contrast to this violent decided end of the fourth beast, we are told with regard to the other Gentile powers (Dan. vii. 12) :—

"As concerning the rest of the beasts, they had their dominion taken away : yet their lives were prolonged for a season and a time ;" from which we may deduce that the religious side of the Mohammedan horn will gradually disappear.

This era of the domination of Mohammedanism and of the consumption and fall of the Roman system, is the era of the rise to power of Israel spiritual and racial and results in the millennial rule of the Christ ; it is a period of great spiritual and political upheaval, succeeded by an era of peace under the spiritual rule of the Son of Man, which in turn is disturbed at the end of the thousand years by the activities of Gog and Magog. These, we have seen, are directed against Israel racial and spiritual.

We will now turn to the book of the prophet Ezekiel to read his prophecies concerning this period ; the union and restoration of Israel to the millennial state is described in

Ez. xxxvi. and xxxvii. While in this millennial state Israel is attacked by the Gog and Magog combination (Ez. xxxviii. and xxxix.); this combination embracing Meshech and Tubal, Persia, Ethiopia, Libya, Gomer and the house of Togarmah of the north quarters, make a scattered combination of forces, as viewed from the Holy Land, corresponding to "the nations which are in the four quarters of the earth, Gog and Magog." Rev. xx. 8.

*The allies of the Holy Land, Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, would appear to be southern Arabia and Britain. For, since Britain seems to be fulfilling the role of the stone kingdom (in combination with the Jew), which was to last for ever, there seems to be no reason that she should not continue her close connection with the Holy Land that she has to-day; that connection appears to be both racial and spiritual, and since Israel is no more to be moved from the Holy Land, the continuance of Britain's connection with it seems to be certain.

However this outburst against God's rule comes to an end, for five-sixths of the Gog and Magog forces are destroyed, and we then come to the full development of God's kingdom on earth, as symbolized by the descent of New Jerusalem from the new heaven to earth (Rev. xxi), and by the symbolical temple and city of Ez. xl.-xlviii.

The city is described as the frame of a city, or, according to Ferrar Fenton, "a city as if being built," *i.e.*, in course of construction. We are then shewn the process of measuring the temple (cf. Rev. xi. 1) by "a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed;"

This reed was six cubits long, each cubit being the great cubit of a cubit and an hand-breadth, or one and one-sixth cubits, which made the length of the reed six great cubits or seven ordinary cubits. This has a symbolic meaning for since six is the number of man's work and seven the number of spiritual perfection, we may read in the earthly measurements of the building the spiritual values of the heavenly temple of God. The temple in Ezekiel must correspond to the "temple in heaven" of the Revelation, only we are given the earthly side of it for God's rule extends from heaven to earth.

This is decidedly so of the city, for the New Jerusalem of

* *Note* :—The term "merchants of Tarshish" would apply to the extreme west of Europe, including Britain (some give Tartessus in Spain as the original city from which the name was derived), for there was most certainly a trade between Britain and Phœnicia at a very early age, it is said 1,400 B.C.

the Revelation which comes down from God out of heaven, is measured in three dimensions, length, breadth, and height, all equal—of 12,000 furlongs ; this symbolizes the absolutely spiritual nature of that city, but the measurements of the city “ The Lord is there ” of Ez. xlviii. 15-17 and 30-35, are only given in two planes, length and breadth. The fact, however, that the measure had the figurative meaning contained in the combination of six and seven cubits, shews that this city is the earthly manifestation of that purely spiritual city New Jerusalem.

The length of one side of the wall of the city—4,500 reeds—equals 9 by 500 ; 500 reeds was the length of one side of the wall which separated the holy from the profane (Ez. xlii. 20) ; nine being the number of spiritual perfection, 9 by 500 would symbolize the perfection of spiritual things by the dividing of the holy from the profane. This more from the aspect of earthly actions than that of the innate spiritual state with God, for the city represents government, while the temple itself which was filled with the glory of the Lord, represents that innermost relation with the Lord. It will be remembered that the city of New Jerusalem had “ no temple therein : for the Lord God Almighty and the Lamb are the temple of it.”

The provision of land for the priests, Levites, the inhabitants of the city and the prince, seems to accentuate the earthly nature of this manifestation of the kingdom of God ; the measurements of this seem also symbolical of the spiritual qualities of His kingdom. There also seems a general resemblance in the structure of the prophecies as conveyed in the book of Ezekiel and the Revelation ; we will attempt to shew this resemblance.

Rev. x. 9-11.	The eating of the book	Ez. ii. 8—iii. 3.
Rev. xi. 1.	Measuring the Temple.	Ez. xl.-xlii. 20.
Rev. xv. 8.	The glory of the Lord filled the house.	Ez. xliii. 4-6.
Rev. xi. 19.	There was Measurements seen in His of the altar and temple the rules for priests ark of His and sacrifices. covenant.	Ez. xliii. 10.—xlvi. 24.
Rev. xxii. 1-2.	<i>The river of the water of life.</i> From the From under throne of the house, and God and south of the the Lamb. altar.	Ez. xlvii. 1-12.

Rev. xxi.-xxii. 15.	The new heaven, the new earth, and the city, "New Jerusalem," "The Lord God Al- mighty and the Lamb are the tem- ple of it."	The re-division Ez. xlvii. 13— of the land, and xlviii. 35. the measure- ments of the city, "The Lord is there."
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There seems to be a reversal of order between Rev. xv. 8 and Rev. xi. 19, but this is more apparent than real, because Rev. xv. is a description of the heavenly scene prior to the development of the seventh trumpet or seven vials of wrath, while Rev. xi. 15-19 is a summary of the whole of this period; so that it is most probable that the filling of the temple by the Lord's glory, as prophesied in Rev. xv. 8, really precedes the view of the ark of the covenant in Rev. xi. 19. This would make the development of events in Ezekiel and the Revelation to agree, except that the episode of Gog and Magog is placed before the vision of the temple in Ezekiel and after the symbols of the temple in Rev. xi.-xx.

This may, perhaps, be accounted for in the nature of the subjects of Ezekiel and the Revelation, for Ezekiel treats of the earthly development of the kingdom, while the Revelation stresses the heavenly and spiritual side, for, as previously deduced, the consummation of the marriage of the Lamb, or the true, full development of the kingdom of God on earth, does not take place until after the events concerned with Gog and Magog in Rev. xx. 7-9.

The same difference in symbolism that is found in the previously quoted passages of the Revelation and the book of Ezekiel is evident in the visions of the healing waters of Rev. xxii. and Ez. xlvii. We will quote the purely spiritual aspect as given in Rev. xxii. 1-4 (*Ferrar Fenton*).

"He also pointed out to me a river of living water, sparkling like crystal, flowing in the centre of its Broadway out from the throne of God and of the Lamb; and a tree of life, producing twelve crops, with the river on both sides. Each month yielded its own crop; and the leaves of the tree were for the healing of the nations. And no accursed thing shall any longer exist. And the throne of God and the Lamb shall be in it; and His servants shall serve Him, and shall look upon His face."

The prophetic account of these waters as given in Ez. xlvii. 1-12, has such an earthly symbolism that many have attributed to it the prophecy of an actual river or canal ; but the true meaning would appear to be the earthly aspect of the heavenly stream of life which flows from God and the Lamb, and in conjunction with the emblems of the temple and city, symbolizes the full reign of the kingdom of God. It will be noticed that the increase of the waters in this vision is similar to the growth of the mustard seed in Christ's parable concerning the kingdom of heaven. We will use Ferrar Fenton's version :—

" Then he took me back into the entrance of the Temple and I perceived water issuing from under the entrance of the temple, eastwards—for the front of the temple was towards the east—and the waters descended from under the right side of the temple, on the south side of the altar.

" Then he led me towards the North Gate, and took me round by the way outside the gate along the road that faces eastward, and I observed the waters trickling from the right side, as the man went eastward with the line in his hand and measured a thousand cubits. Then he passed me through the waters, the increasing waters.

" He measured a thousand again, and passed me through the waters, waters up to the knees. Then he measured another thousand and passed me through the water to the waist ; again he measured a thousand of a river that I could not pass through—the waters had risen to a swimming river that could not be forded !

" He then asked me, ' Son of man, have you seen ? ' and brought me back to the bank of the river. On my return I perceived a very great forest on both sides of the river, and he said to me, ' These waters will come out from Galilee to flow towards the east, and will run down over the Burnt Desert, and arrive at the sea—the Sea of the Corrupted—and will purify that sea. And it will become a perfect living life, which will be productive in all to whom it may come. There shall be two living rivers ; and they shall have very many fish, when these waters have come there, for they will restore to health and life all who come there to the river.

" ' Fishermen also will be stationing themselves beside it from Gedidi to Eglaim—casting their nets. There will be very many fish of every kind, like the fish of the Great Sea. But its marshes and fens will not be rectified—they will be abandoned to salt.

" ' And by the river up to its banks, on both sides, every kind of fruit tree will spring up with unfading foliage, and

unfailing fruit, produced monthly, for the waters proceed from the Sanctuary—and the fruit will feed and the foliage will restore to health.' ”

The statements that the waters proceed from (1) the temple, (2) the south side of the altar, (3) Galilee, speaks to us of that living water which flows from the earthly advent of the Christ and which he offered to the woman of Samaria at the well :—

“ Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again : but whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” John iv. 13-14.

The measurement—1,000 cubits—signifies spiritual order, and the number of the measurements, four, symbolize the creative acts of God, on earth ; we are also tempted to compare the number of these measurements to the periods of time which follow the advent of the Christ.

- (1) From Christ to the end of the six seals. Rome pagan.
- (2) The period of the six trumpets. Rome papal ascendant.
- (3) The period of the seven vials. Consumption of Rome papal and the beginning of the millennium.
- (4) The beginning of the millennium to its end and the creation of the new heaven and the new earth.

This symbolism of water seems implied in the prophecy concerning the restoration of Judah and Jerusalem in Joel iii. 17-20.

“ Then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.* . . . But Judah shall dwell for ever, and Jerusalem from generation to generation.” Joel iii. 17-20.

* Note :—The valley of Shittim is a metaphor for idolatry and disobedience to God, since it was there that the Israelites disobeyed God and misbehaved themselves with the daughters of Moab ; also they became idolatrous. The same kind of symbolism is used in Joel iii. 11-14 ; here the valley of Jehoshaphat is a reference to victorious Israel. 11. Chron. xx. 22-26. Joel iii. 13 would connect this victory of Israel with the period of the seven vials of wrath, in which the Son of Man reaps the harvest of the earth and treads the winepress of the wrath of Almighty God.

A similar interpretation of Rev. xvi. 16 :—“ And He gathered them together into a place called in the Hebrew tongue Armageddon (mountain of Megiddo)” confirms the dominant state of true Israel in the millennium period though evil is not destroyed. Megiddo was one of the areas (Josh. xvii. 11) in which the Canaanites were subject to Israel and yet not able to be driven out ; as Ferrar Fenton translates Josh. xvii. 13 :—“ But the children of Israel were dominant, and they placed the Canaanites under tribute, and they did not expel them.”

NOTE ON THE DAVIDIC DESCENT OF CHRIST.

THERE are two genealogies of Jesus Christ given in the New Testament : (1) that in Matt. i. 1-16, (2) that in Luke iii. 23-38. The former traces His descent through Joseph (as husband of Mary, and son of Jacob), through Jechonias to Abraham. Jechonias was king of Judah and was cursed by God in the following words :—

“ Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days : for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.” Jer. xxii. 30.

This would then debar the seed of Joseph (husband of Mary) from fulfilling any function of the house of David as that about to be assumed by the Christ ; in this way stressing the fact that Christ was not of the parentage of Joseph and Mary, but of Mary alone.

The descent of Christ through Mary is shewn in Luke iii. 23—“ being (as was supposed) the son of Joseph, which was the son of Heli—— ” ; since Matt. i. 16 declares that Jacob begat Joseph, Jacob must have been the actual father of Joseph, while Heli would be his father-in-law. Saul, father-in-law of David, addresses him in these words : “ I have sinned : return my *son* David.” I. Sam. xxvi. 21. In the same manner Joseph is called the son of Heli.

The fact that Joseph was Christ's foster father, and would have been the rightful heir but for God's inhibition, accentuates the right of Christ to the throne of David. The genealogy of Luke iii. traces Christ's descent through Nathan the son of David ; the fact that Salathiel and Zorobabel are mentioned as father and son in both genealogies does not necessarily prove that they are the same persons in each genealogy.

NOTE ON THE MODERN CHURCHES AND THE SEVENTH HEAD OF THE BEAST WHICH RECEIVED THE DEADLY WOUND AND WAS HEALED. *Rev. xiii. 3.*

WE have traced the connection between Rome pagan and Rome Papal, which constituted the wounding and healing of the seventh head of the fourth beast. It was the healing process of the seventh head which was responsible for the introduction of most of the false teaching into Christ's Church.

Two facts seem responsible :—

(1) The centralization of Church authority in the Roman Empire, at Rome, and the subordination of that authority

to the political power, it even being used to support that power.

(2) As in these days many are over-anxious to accommodate Biblical teaching to scientific knowledge and theories, so at the time of Constantine the Great much effort was exercised to make it easier for pagans to accept a form of Christianity—through adapting its teaching and customs.

The former led to over-centralization and great, though unscriptural, powers being relegated to the priesthood and bishops of the Church. This autocratic rule, accompanied by the effects of (2), brought about the vice and ignorance of the “middle” or “dark” ages, in which practically all individual initiative was killed, and the political power became an obsession with the Roman hierarchy. It also brought about the division between “clergy” and “laity”.

Among the errors which resulted from (2) were:—

The Holy Trinity:—Although in the Old Testament the stress is laid on *one* God, and no difference of personality is made between God and His Spirit, the idea being of an universal Spirit—“Whither shall I flee from Thy Spirit?”—while in the New Testament, to the idea of a spiritual God (God is a Spirit and they that worship Him must worship Him in spirit and in truth), whose Spirit is the Holy Spirit (the Holy Spirit proceedeth from the Father), is added that of the loving and obedient Son (see note on Holy Trinity, Part II.), there has since been developed from outside sources the doctrine of the Holy Trinity. This is no doubt due to certain triple arrangements of pagan deities, which would make it easier for pagans to accept the idea of the Triune God.

The intercession of saints:—These would take the place of local pagan deities.

The Virgin Mary:—The pagans having been accustomed to goddesses would more easily accept a religion in which feminine nature was represented in the Godhead.

The priesthood and ceremonial:—To the pagan mind accustomed to such, and to whom the idea of the rebirth of the spirit would be difficult of reception, these institutions would be acceptable.

Festivals:—The old pagan festivals were given a Christian flavour.

Infant Baptism:—This originated about the same era.

From the above, and there are doubtless others, it will be seen that the healing of the deadly wound of the seventh head still has its influence among many Protestant bodies, while the Greek and Roman systems are replete with it. It would therefore seem that it is high time that its influence was eradicated from Christ's Church.

THE SECOND RETURN OF THE CAPTIVITY (*Isa. xi. 11*).
AND THE SECONDARY FULFILMENT OF PROPHECY.

THERE has been a certain amount of discussion as to whether the return of the Jews from Babylon was the union of Judah and Israel which was prophesied, or whether it belongs to another era; *Isa. x. and xi.* seem to settle the question, for *Isa. x. 20-25* speaks of the return of a remnant of Israel, which must be that of the seventy weeks nation of the Jews from which Christ was born, for *Isaiah xi. 1-5* continues:—

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.”

This is followed by a description of the period of the “marriage of the Lamb” in verses 6-9; verses 10-16 then continue:—

“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek: and His rest shall be glorious.

“And it shall come to pass in that day that the Lord shall set His hand again the *second time* to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

“And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

“But they shall fly upon the shoulders of the Philistines towards the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

“And the Lord shall utterly destroy the tongue of the

Egyptian sea ; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

" And there shall be an highway for the remnant of His people, which shall be left, from Assyria ; like as it was to Israel in the day that he came up out of the land of Egypt."

It is evident from the phrase " Ephraim shall not envy Judah and Judah shall not vex Ephraim " that up to this period of the second gathering of the remnant of Israel that there has been no state of union previously in which Judah and Israel appoint themselves one head in a state of millennial blessedness ; it would therefore seem that this second gathering, in the era of the Christ, is that of the union of the houses of Israel and Judah, and is a period of national strength for the Israel race following the spiritual revival of the millennial rule of the Son of Man.

There must be much spiritual symbolism also in the last three verses ; in the allusion to the escape of Israel from servitude (spiritual and national), in the symbolism of the destruction of the tongue of the Egyptian sea and in the drying up of the river in the seven streams that men may go over dryshod, there is a prophecy of her revival after her times of punishment.

It recalls " the great city, which spiritually is called Sodom and Egypt " of Rev. xi. 8, which is also great Babylon, whose destruction eventuates before the rule of true Israel under the leadership of the Son of Man comes into force.

A similar passage is to be found in Zech. x. ; much of the symbolism of the minor prophets is in a similar strain, for Israel is essentially of the two parts—spiritual and racial.

The fact of the second gathering of Israel, and that there is sometimes a secondary and fuller application of a prophecy as in the case of the stump of the tree in Nebuchadnezzar's dream (Dan. iv. 23 and 26), goes far to explain the misunderstanding over the prophecies concerning the restoration of Israel.

NOTE ON DANIEL XI. AND XII.

PERIOD I. Dan. xi. 1-4.

THE three kings of Persia were Cambyzes, Smerdis and Darius ; the fourth, Xerxes, was the richest of all, and invaded Greece with an enormous army, but was utterly defeated at the naval battle of Salamis, 480 B.C. Alexander the Great of Greece " stood up " about one hundred and fifty years later, and broke the Medo-Persian power at the battle of

Issus, 333 B.C. The expression "stand up" seems to mean "comes into power."

PERIOD II. Dan. xi. 5-30.

(v. 5) Ptolemy of Egypt received Seleucus, who had fled from Babylonia when Antigonus became master, and acted as a commander for Ptolemy; Ptolemy won a victory at Gaza, 312 B.C., which enabled Seleucus to return. His power grew enormously and eventually included Syria and all the empire of Alexander except Egypt. The rule that he founded, until displaced by the Roman power, is known as the "king of the north" in this prophecy. The ruling power in Egypt is known as the "king of the south."

(vs. 6-9) Antiochus II. ("king of the north") and Ptolemy II. ("king of the south") made peace, whereby Antiochus divorced his wife Laodice, and married Berenice, daughter of Ptolemy II.; but by 246 B.C., Berenice was deserted and Laodice reinstated; the latter poisoned Antiochus II. (north). Ptolemy III. (south) brother of Berenice, at once invaded Syria and was victorious over Seleucus II., son of Laodice, but was forced to return to Egypt with much plunder, on account of insurrection.

(vs. 10-12) The empire was disordered under Seleucus II., but his sons Seleucus III. (227-223 B.C.) and Antiochus III. (223-187 B.C.) took up the task of restoration. Antiochus III. took Palestine (219-218 B.C.), but was forced to retire to Lebanon by Ptolemy IV. in 217 B.C. The arming of Egyptians in this war led to insurrections for thirty years. (*Enc. Brit.*—"Ptolemies.")

(vs. 13-17) Antiochus III. (north) again invaded Palestine (199-198 B.C.) and gained possession definitely; he was in secret alliance with Philip of Macedonia to share Egypt's possessions.

(vs. 18-19) Antiochus III. invested the coast towns of Asia Minor, which acknowledged Ptolemy of Egypt, and also independent Greek cities; in 192 B.C. he invaded Greece but was defeated by the Romans (191 B.C.) and so retired to Asia to be again defeated at Magnesia and Sipylum (190 B.C.); thus Greece and Asia Minor was lost. Antiochus III. perished in an expedition to the east (187 B.C.).

(v. 20) He was succeeded by his son Seleucus IV., whose activities were crippled by financial stringency, caused to a great extent by the war-indemnity imposed by the Romans. He was assassinated by his minister Heliodorus.

(v. 21) The true heir, Demetrius, was in Rome as a hostage, so Antiochus IV., brother of Seleucus IV., seized the throne

(north); he was a bad ruler, and reigned from 176 to 164 B.C.

(*vs.* 22-24) Ferrar Fenton's version seems much clearer than others so we will quote it:—

"... he will come in by briberies, and obtain the empire by intrigue; and with the force of a flood they will be overwhelmed and broken before him, and also the princely treaty; and he will work for himself for crafty negotiations, and advance and strengthen himself by a few people, and by peace he will bring his government to prosperity, and do what neither his fathers, nor his father's fathers have done, by that, and distribute wealth and prosperity in it, and his policy will be against physical force for a period."

His general policy was to strengthen his government by intrigue and to Hellenize his dominions; he spent lavishly on public buildings.

(*vs.* 25-27) He defeated an attempt by the regents for Ptolemy VI. Philometer to invade Palestine, and occupied Egypt, capturing Philometer; the Alexandrians then put Ptolemy VII. upon the throne. Antiochus IV. professed to support Philometer, and withdrew, leaving Philometer as his ally. There was no strength in this agreement between the two kings (of north and south) as Philometer and Ptolemy VII. soon agreed to become joint kings, only to quarrel soon.

(*v.* 28) Antiochus IV. made great efforts to hellenize the Jews.

(*vs.* 29-30) He again invaded Egypt against the joint kings, but the Romans (coming overseas—"the ships of Chittim") forced him to return. This effort of the Roman power, combined with the capture of Macedonia, Greece, and Asia Minor (already noted), shews that we are now entering the period of Roman power as regards to the fate of true and racial Israel.

On his return Antiochus IV. pillaged Jerusalem, offered swine's blood on the altar, erected an image on it, and left a garrison of Greeks and apostate Jews.

PERIOD III. Dan. xi. 31-35.

This is a prophetic forecast of the trials of true Israel, of both dispensations; commencing at the period of Antiochus IV. who represents the king of the north; his power, *i.e.*, the Seleucid power, was in the state of being replaced by the Roman. Before we can get a clear understanding of this period, we must get a correct view of verse 31; in this verse there seem to be three separate events foretold:—

- (1) They shall pollute the sanctuary of strength.
- (2) They shall take away the daily sacrifice.

(3) They shall place the abomination that maketh desolate. We will notice that (3) is spoken of by our Lord as a future event :—

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet stand in the holy place." Matt. xxiv. 15. Therefore it can have nothing to do with the actions of Antiochus IV., whose pollution of the temple by offering swine's blood on the altar is referred to in (1) and who lived long before Christ ; but since there are other prophecies in the book of Daniel which appear to have reference to the events of verse 31, we will examine them in order :—

Dan. viii. 11-12 and 25 :—

"Yea, he magnified himself to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

"And an host was given him against the daily sacrifice by reason of transgression, and it cast down truth to the ground and it practised and prospered." (vs. 11-12).

"He shall magnify himself in his heart, and by peace shall destroy many ; he shall also stand up against the Prince of princes ; but he shall be broken without hand " (v. 25).

In the first place it is noticeable that the efforts described are against the "Prince of the host" or the "Prince of princes" ; * this must refer to our Lord, Jesus Christ, who is "King of kings and Lord of lords" (Rev. xix. 16), and are therefore most likely to be against the spiritual rule of our Lord, and to be that event of which He spake—the abomination of desolation.

Now although Antiochus IV. did cause the sacrifice to cease for a short period, it was nothing like the calamity which overtook it through the advent of our Lord and the destruction of Jerusalem by the Romans, from which events it has never recovered and never will. There is another point to be investigated ; does the phrase "by him the daily sacrifice was taken away" represent the full sense of the original ? Ferrar Fenton translates it—"and took away from Him the *Perpetual Offering*, and threw down His holy dwelling."

In Part III., Chapter VI., we have traced this power to be that of Mohammed, and in a spiritual sense it has taken away from Christ the *Perpetual Offering*, for it declares Him to be a prophet inferior to Mohammed ; this diverts the minds of men from the basic fact of the mission of Christ that He was offered once and for all as the Sacrifice for sin. Combined with this is the fact that Mohammedanism has kept the Holy

* See Symbolic Titles of Christ, page 389.

Land in subjection for nearly 1,300 years, and is even yet not eradicated.

The blow to the daily sacrifice (2), as given by the spiritual power of our Lord, is prophesied in Dan. ix. 27 :—

“And He shall confirm the covenant with many for one week : and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured out upon the desolate.”

The certainty of this prophecy referring to the advent of our Lord, has been discussed in the “Note on the seventy weeks prophecy,”—the sacrifice and the oblation being caused to cease by the crucifixion of the Christ. In the prophecy above, the crucifixion is followed by a period of desolation and abomination, which must include Christ’s prophecy in Matt. xxiv. 15, and which corresponds to the three woes of the Revelation. This period is once more mentioned in Dan. xii. 11-12 :—

“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.”

Ferrar Fenton renders the word “time” as “period”, which would give quite a clear understanding when compared with the aforementioned prophecies. We must remember that the Roman power succeeded that of the Seleucidae and Ptolemies, and was instrumental in abolishing the daily sacrifice in the material sense, as it had been abolished by Christ in the spiritual sense. The Roman power was displaced by that of Mohammed in Egypt, Palestine, and Syria, *circa* 640 A.D., so that in both of these eras Palestine was free from attacks of kings of the north and south ; not only this, but since at the destruction of Jerusalem by Titus, A.D. 70, the Jewish nation was scattered abroad, there could have been no troubles to the Israel race engendered by the activities of the kings of the north and south struggling for the possession of Palestine. Also by the advent of Jesus Christ, the true Israel of the Mosaic dispensation became the true Israel of His Church, which, we have seen, was persecuted by the Roman power (as king of the north) through both pagan and papal eras. For the periods, 1290 days, and 1335 days, see Chart II. and Chapter IV.

The three events of verse 31 then are :—

(1) The pollution of the temple by Antiochus the Great.

- (2) The destruction of Jerusalem by the Romans.
- (3) The rule of Mohammedanism and the building of the Mosque of Omar on the temple site.

This period includes the persecution of true Israel of the old dispensation, the spiritual and material destruction of the Mosaic ceremonial, the domination of true Israel of the New Covenant by Rome Pagan and Papal, and the subjugation of the Holy Land to Mohammedan rule.

Therefore in this summary of Israel's trials, we must expect to see included the period of the domination of Rome papal ; this we shall find is so in our study of period iv.

PERIOD IV. Dan. xi. 36-39.

The Roman emperors centred in their persons two distinct offices :—

- (1) The chief magistracy of the Roman Empire.
- (2) King of Egypt as their personal prerogative.

The first representative of the " king of the north " of the Seleucid era had control of all of the empire of Alexander the Great except Egypt, which was known as the " king of the south ; the king of the north had control of Macedonia, Greece, Asia Minor, Syria, etc. The Roman Empire eventually included these and would so become the representative of the king of the north ; since the Roman emperor included in his person the kingship of Egypt, so long as the Roman power controlled these areas, there could not be any conflict between a king of the north and a king of the south.

When Egypt, Palestine and Syria were lost to the Mohammedans there would still be sufficient of Alexander's Empire left within the Roman domain to preserve the title of king of the north ; the heir of this power, from the Biblical point of view, is the Papacy, which has been the greatest destroyer of true Israel, and the eighth head of the beast.

The king of verse 36 is the king of the north (see verse 40), and as we have deduced, most probably the Papacy ; this seems to be confirmed by the symbolism of vs. 36-39, and can be compared with the characteristics of that power as given in previous studies together with the fact of the celibacy of the priests of the Roman church. It is a notable fact that political influence is part of this rule, which will account for the opponents of Israel in the next period.

PERIOD V. Dan. 40-45.

This revival of the king of the south we have seen (Part III., Chapter IV.), to be the present period in which Britain as the controlling force in Egypt fulfils the office of king of the south,

and pushes at the Roman combination (the king of the north). This also coincides with the return of racial Israel to Palestine, thus making possible once more the contending efforts of the kings of the north and south over Palestine.

PERIOD VI. Dan. xii. 1-4.

Since this period coincides with the return of racial Israel to Palestine, and also comes within the eras of the sixth and seventh vials of wrath, it is clear that the "time of trouble" of Dan. xii. 1 and the "great earthquake" of Rev. xvi. 18, must be the same events. Also period vi. is the Israel viewpoint of period v.

NOTE ON DARIUS THE MEDIAN.

IN examining this subject two points must be borne in mind :—

(1) The continuity of the institutions of the Medo-Persian Empire, in spite of the change in the nationality of the kings brought about by the insurrection of Cyrus.

(2) The fact that Babylon as well as Egypt continued to be separate kingdoms within the Medo-Persian Empire, *e.g.*, the ruler of the Empire was Pharaoh of Egypt.

From (1) the name Darius could easily have been Median in origin although kings of the same name are found in the Persian line of rulers of the Empire. From (2) it would appear that Daniel was writing from the viewpoint of the kingdom of Babylon or Babel, in which he was a high official under the Babylonian and Medo-Persian kings.

It is known that the rulers of the Medo-Persian Empire were instituted as Pharaoh of Egypt ; what was the relationship of the ruler of the empire to the kingdom of Babel ? The Behistun rock, which was situated on the road between Ectabana (the royal summer residence) and Babylon, the capital of the sub-kingdom, seems to give some help.

In the inscriptions on this rock, Xerxes, ruler of the Medo-Persian Empire, calls himself "Xerxes the great king," and in the next sentence "Darius the king" ; judging from the position of the inscriptions it would seem to imply that Xerxes was the great king or emperor of the whole empire and at the same time Darius, king of Babel. This in connection with Darius the Median of Dan. v. 31 gives rise to a fresh train of thought.

The Revised Version tells us that Darius received the kingdom (Dan. v. 31) and that he was made king (Dan. ix. 1) ; this denotes that he received his authority from a higher power

than himself. History tells us that Cyrus, whom the Bible speaks of as Cyrus the Persian, conquered Babylon ; therefore Darius the Median as king of Babylon was a subject of Cyrus. The question then arises, why should a Mede be given the rule of this sub-kingdom ? To find the answer to this we must investigate the change in the ruling power of the Medo-Persian Empire, or as secular history has it the fall of the Median and the rise of the Persian Empire, which description, to my mind, does not agree with the facts of history.

The Medes and Persians were kindred tribes, but the Medes were the more civilized and were at first the dominant partners ; Medo-Persia and Babylon took Nineveh 612 B.C. Babylon received Syria, Palestine, and the south of Mesopotamia. Media ruled over Iran, Assyria, north Mesopotamia, Armenia and Cappadocia.

From Persia (Iran) arose Cyrus who defeated his lord Astyges 553-550 B.C., aided apparently by secession in the Median army, for treason by a Median general, Harpagus, is mentioned by Herodotus. Harpagus was afterwards in high favour with Cyrus and commanded the army which reduced the coasts of Asia Minor. It seems extraordinary that the Median soldiers should secede to an apparently subordinate tribe, but when we remember that the Medes and Persians were kindred tribes, that Cyrus was connected with Astyges according to legend, either as son-in-law or grandson and that Astyges was accused of cruelty, there seems little doubt that the change in dynasty would be easily accomplished.

Up to the time of this successful insurrection by Cyrus the Medes were the dominant and more civilized people ; the book of Daniel stresses the permanence of their laws and institutions thus :—" according to the laws of the Medes and Persians which altereth not." Dan. vi. 8. Under Cyrus these institutions continued ; speaking of these the Enc. Brit. says : " In the new empire they retained a prominent position ; in honour and war they (the Medes) stood next to the Persians ; the ceremonial of their court was adopted by the new sovereigns who in the summer resided at Ectabana (Media), and many noble Medes were employed as officials, satraps, and generals." (*Vol. 15, p. 172, 14th.*)

The only effect in Scripture of the change of dynasty is that the empire is referred to as that of the Persians and Medes, instead of the Medes and Persians ; the symbolism of Daniel's prophetic vision (chapter viii.) supports this view of the unity of the empire.

Considering all the previous facts, to which may be added the fact that Cyrus created his son Cambyses, king of Babel,

during his own life, it does not seem so impossible that a Median, perhaps a royal prince, was made king of Babel. This latter idea is helped by Dan. ix. 1.

"In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans."

Ahasuerus = Xerxes (*Enc. Brit.*) ; Xerxes has its modern form in the word shah* ; therefore Darius the Median would seem to be a son of the shah of the Medes and uncle or brother-in-law to Cyrus, to whom he perhaps rendered aid, being rewarded by the kingship of Babel.

Add to this the fact of the continuity of the Median laws, it does not seem strange that Median names or titles should re-appear in the new dynasty of Cyrus. The rule of Darius the Median over Babel would most likely be of short duration, since he was sixty-two years of age when he received the kingdom (Dan. v. 31).

NOTE ON THE PROPHECIES CONCERNING BABYLON.

WE have previously noticed the secondary prophecies contained in the dream of Nebuchadnezzar (Dan. iv.), in the note on the second return of the captivity (Is. xi. 11). There is a similar development in the prophecies concerning the domination of Babylon over Israel (Jer. xxix.) and the fall of Babylon (Jer. l. and li.), with the domination and fall of Babylon the Great as given in the Revelation.

Jeremiah foresees the break-up of Judah and her restoration after seventy years of captivity at Babylon, as expected by the prophet Daniel (Dan. ix. 2) ; but it was not given him to see that there was a secondary and much more important prophecy contained within this. It was reserved for the experience of Daniel (Dan. ii. and vii.), to whom it was revealed that the Babylon of his day was but the beginning or essence of a much larger system, the Gentile succession of empires—Babylon, Medo-Persia, Greece, Rome—the end of which is described as the fall of Babylon the Great (Rev. xvii.-xviii.).

Therefore the restoration of Israel from the rule of Babylon (Jer. xxx.-xxxi. ; l. 4-8, 17-20), although foreseen as a racial restoration after seventy years (Jer. xxix. 10-14), must contain within it the second and much greater restoration, that of the spiritual rule of God through Christ, after the destruction of Babylon the Great (Rev. xvii., xviii., xix. and xx.). This would seem to be a gradual unfolding of the fulness of God's

* See "The Romance of Bible Chronology" (*Anstey*).

plans as the efforts of man developed during the seven times of Israel's punishment.

An examination of the symbolism of the fall of material Babylon (Jer. l. and li.) and the fall of spiritual Babylon (Rev. xviii.) will tend to confirm these deductions. The following table will shew the points of similarity :—

MATERIAL BABYLON.	SPIRITUAL BABYLON.
Is. xlviii. 20 ; Jer. l. 8 ; li. 6 and 45.	Rev. xviii. 4.
Jer. l. 15.	Rev. xviii. 6.
Jer. l. 34.	Rev. xviii. 8.
Jer. l. 46.	Rev. xviii. 9.
Jer. li. 8.	Rev. xviii. 2.
Jer. l. 39 ; li. 37.	Rev. xviii. 2.
Jer. li. 7.	Rev. xvii. 2-4.
Jer. li. 9.	Rev. xviii. 5.
Jer. li. 13.	Rev. xvii. 1 and 15.
Jer. li. 33.	Rev. xiv. 18-19.
Jer. li. 37.	Rev. xviii. 2.
Jer. li. 48.	Rev. xviii. 20.
Jer. li. 63-64.	Rev. xviii. 21.

NOTE ON INTERESTING FULFILMENT OF PROPHECY.

MANY fulfilled prophecies have concerned the advent of Christ and have been tabulated in the note of Part II. —“Prophecies concerning the Christ.”

There are, however, several rather interesting and outstanding fulfilments in other spheres besides those concerning the Christ and the Gentile succession in time. We will take the liberty of quoting from “The Bible : Christ and Modernism,” by T. J. McCrossan, B.A., B.D. (Covenant Publishing Company) :—

“In Isaiah xlii. 19, we have a remarkable prophecy regarding the utter ruin and desolation of ancient Babylon, written fully 700 B.C., while great Babylon was at the very height of her glory.

“A few years ago Dr. Cyrus Hamlin, of Robert College, Constantinople, was asked by a Turkish colonel to give him just one sure proof that the Bible was God's Book. Dr. Hamlin asked him if he had ever visited the ruins of ancient Babylon. ‘Yes,’ he replied, ‘and let me tell you my experience. I hired a rich Sheik and his men to take me there to hunt. We found that all manner of wild animals, owls and birds were dwelling there among the ruins, so we had the best hunting of our lives. It was so good that we were

annoyed when the Arabs told us they must go miles away to pitch their tents for the night. We tried to bribe them to camp right there, but they refused, saying, that no Arab had ever been known to camp there, because it was haunted after dark by all manner of evil spirits, who would surely kill them or bring great evil upon them.' Then Dr. Hamlin opened his Bible at Isaiah xiii. 19, and the colonel read: 'And Babylon, the glory of the kingdoms, the beauty of the Chaldee's excellency, shall be as Sodom and Gomorrah. (20) It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there. (21) But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures, and owls shall dwell there. . . .' By this one fulfilled prophecy that Turkish colonel was convinced that the Bible was a God inspired Book. For a full account of the interview see the Women's Missionary Magazine of the U.P. Church, April, 1921.

"In Isaiah xxxi. 5, we have a remarkable prophecy only fulfilled during the last great war.

"When General Allenby came to capture Jerusalem, he thought he would have to fire upon that sacred city, and if so, great destruction would have followed. He went to God in prayer, and besought the Heavenly Father so to overrule that the Holy City might be taken without suffering any great damage. He then felt led to send a large number of aeroplanes to fly over the city, hoping thus to arouse within the Turks a sense of awe. God used this very thing to induce the Turks to surrender the city without a single gun being fired.

"Now read Isa. xxxi. 5: 'As birds flying, so will the Lord of Hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it.'

"In Isa. xlv. 1, fully 100 years before King Cyrus was born, we read concerning the capture of Babylon: 'Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings (make them careless) to open before him (Cyrus) the two leaved gates; and the gates shall not be shut.'

"When we read Daniel's prophecy and Herodotus' account of the fall of Babylon, we see what a marvellous prediction this was.

"When Cyrus besieged Babylon he soon discovered that it had a wall 300 ft. high and 50 ft. wide, and was well provisioned. Finding he could not take it by force, he adopted another plan. The Euphrates River ran right through the centre of ancient Babylon, and the great wall was carried over it on pillars. Great two-leaved gates stretched across the

river from shore to shore, the waters flowing between the iron bars. This prevented any enemy entering the city by way of the river.

"Some distance up the Euphrates Cyrus discovered an old channel which once had carried the river around the city of Babylon. Herodotus tells us thousands of men were put to work to dig out this old river bed while Cyrus ordered others to build a dam across the present channel. When all was ready he suddenly withdrew his troops from the city. King Belshazzar thought he had abandoned the siege, and, as Daniel informs us, sent out invitations to a thousand of his lords to come to his palace that night, and celebrate the event. About midnight Cyrus closed the dam and changed the course of the Euphrates around the city, thus making the river bed through the city dry. He then marched back to Babylon, found the two-leaved gates wide open, as Herodotus informs us, and thus entered the city, exactly as Isaiah predicted he would do 100 years before he was born. Such a prediction, giving the very name of the conqueror a hundred years before he was born, proves most clearly that the Bible is God's own Book. (See Keith's 'Evidence of Prophecy,' pp. 100, 101, 102; also Herodotus.)

"In Isaiah xliv. 28, we read, 'He (King Cyrus) is My shepherd, and shall perform all My pleasure, even saying to Jerusalem, Thou shalt be built; and to the Temple, Thy foundation shall be laid.' History records that at the close of the seventy years captivity in Babylon, Cyrus did issue two decrees, one to rebuild the Temple, and the other to rebuild the city of Jerusalem. But how did Isaiah know that a king named Cyrus would issue such decrees fully one hundred years before Cyrus was born? There is just one explanation: the Bible is God's Book."

SOME SYMBOLISMS OF THE BIBLE.

(1) GEOGRAPHICAL AND NATIONAL.

Achor :—Valley of (Hosea ii. 15), a metaphor of the mercy of God, for "the Lord turned from the fierceness of His anger. Wherefore the name of that place was called The valley of Achor, unto this day" (Josh. vii. 26).

Armageddon :—The tableland of Megiddo. This was one of those areas (Josh. xvii. 11-13) in which Israel was dominant but the Canaanites remained being subject to tribute; hence an incomplete state of the rule of true Israel, since anti-God forces still remained, although in subjection to true Israel.

Assyria :—See Babylon.

Babylon :—This was the power which brought Judah into captivity; Assyria performed the same function for the ten tribes. It was at Babylon that the Gentile rule under Nebuchadnezzar came into power; therefore Babylon became a metaphor of the whole Gentile system which ends in the world-wide influence of the Roman Church as the last phase.

Egypt :—This is also used as a metaphor of a state of Israel—in subjection to evil forces, yet in expectation of future power, for it was from Egypt that the Israelites departed to pass through the wilderness to the promised land. It is used in Rev. xi. 8, to describe that state of the human spirit which crucified Christ and to which His Church was in subjection under Rome papal, and from which she was about to emerge through the Reformation and the period of the seven vials of wrath, ending in the millennial rule of Christ.

Jehoshaphat :—The valley of (Joel iii. 11-14) is a reference to II. Chron. xx. 1-26, in which place Ammon, Moab, and the inhabitants of Mount Seir destroyed one another, and Judah, who had sought God's help, found them so, hence the valley was called Berachah or blessing, a symbol of the rescue of true Israel and her rise to power through the destruction of her enemies by God's power. This passage from Joel, especially verse 13, seems to have a reference to the period of the seven vials of wrath which ends in the destruction of Babylon and the rise to power of the millennial rule of Christ. Compare Joel iii. 13 and Rev. xv. 20.

Jerusalem :—"That now is" (Gal. iv. 25), the Mosaic dispensation; "that is above" (Gal. iv. 26), the spiritual government of God through Christ. Heb. xii. 12; Rev. xxi. 2.

Shittim :—The valley of (Joel iii. 18), is a metaphor of a state of sin and disobedience in Israel (see Num. xxv. 1). The river of life which flows from the house of the Lord (Ez. xl.; Rev. xxii.) washes away this sin, making racial Israel into true Israel. This seems also to be a reference to the millennium.

Sodom :—A symbol of great moral evil.

Zion :—The city of David (II. Sam. v. 7; I. Kings viii. 1) is significant of earthly rule through the House of David (see Part III., Chapter III.). It is thus symbolical of the spiritual rule of Christ on earth "on the throne of His father David"; see Rom. xi. 26; Heb. xii. 22; Rev. xiv. 1.

(2) SYMBOLIC TITLES OF JESUS CHRIST, SON OF GOD.

Alpha and Omega, the First and the Last :—His divine nature from everlasting to everlasting. Rev. i. 11.

Apostle and High Priest of our Profession :—Heb. iii. 1.

The Bread of Life :—Spiritual food. John vi. 35.

The Bright and Morning Star :—Chief leader, Num. xxiv. 17; Rev. ii. 28; xxii. 1.

Faithful and True :—Rev. xix. 11.

The Faithful Witness :—His earthly mission. Rev. i. 5.

The First Begotten of the Dead :—His resurrection. Rev. i. 5.

The Good Shepherd :—A continuation of O.T. symbolism of true Israel as the sheep of God. John x. 14.

High Priest for ever after the Order of Melchisedec :—Priest and king. Gen. xiv. 18; Heb. v. 10.

The Holy One and the Just :—Acts iii. 14; Ps. xvi. 10.

King of Kings and Lord of Lords :—His rule over all the kingdoms of the earth. Rev. xix. 16.

A Lamb as it had been slain having seven horns and seven eyes :—The perfection of His government through the Holy Spirit. Rev. v. 6.

The Light of the World :—The spiritual enlightenment which comes to man through His teaching. John viii. 12.

The Lion of the Tribe of Judah :—A lion was the symbol of the tribe of Judah, while Judah was promised the sceptre and the Messiah (Gen. xlix. 8-12). A lion is also a symbol of regal might. Rev. v. 5.

Prince and Saviour :—Acts v. 31.

Prince of the Kings of the Earth :—Rev. i. 5 (see Dan. viii. 25).

Prince of Life :—Acts iii. 15.

The Root and Offspring of David :—See Isaiah xi. 1, 10; Rev. v. 5; xxii. 16.

The Son of Man :—A reference to His adoption of the human form. See Dan. vii. 13; Rev. i. 13; xiv. 14; various references in the Gospels, Matt. viii. 20; ix. 6., etc.

The Vine :—A continuation of the O.T. symbolism of true Israel as the vineyard of God. Jer. ii. 21; Isaiah v.; Hosea x. 1; John xv. 1.

For the seven symbolic titles of Christ as given in Rev. ii.-iii., see Part III., Chapter VII. *p.* 327.

(3) SYMBOLS OF CHRISTIANS.

Branches of the Vine :—True Israel as God's vineyard; see Is. v.; Hosea x., and John xv. 1-8.

Brethren of Christ :—Heb. ii. 17.

Children of God :—Romans viii. 16.

Circumcision (true) :—Phil. iii. 3. A reference to the token of the Abrahamic covenant in racial Israel. Gen. xvii. 9-14.

Friends :—See John xv. 13-15.

Heirs of God :—Rom. viii. 17; Gal. iv. 7.

Heirs of the Kingdom :—James ii. 5.

Heirs of the Promise :—Gal. iii. 29; Heb. vi. 17.

Heirs of Salvation :—Heb. i. 14.

Joint Heirs with Christ :—Rom. viii. 17.

Light :—Reflections of that one Light.

Members of Christ's Body :—The Church; I. Cor. xii. 12-31.

Nation, an Holy :—True Israel of the new Covenant; I. Peter ii. 9; Ex. xix. 5-6.

People of God :—True Israel; Judges xx. 2; Ps. xlvii. 9; Heb. iv. 9.

People, Peculiar :—True Israel; Ex. xix. 5; Titus ii. 14; I. Peter ii. 9.

Priests and Kings unto God :—Ex. xix. 6; I. Peter ii. 9.

Saints :—True Israel; Ps. cxlviii. 14; Romans i. 7.

Salt :—Lev. ii. 13; Matt. v. 13; Col. iv. 6.

Seed of Abraham :—Gen. xxii. 15, etc.; Gal. iii. 29.

Sheep :—Is. liii. 6; Jer. l. 6; Ez. xxxiv. 11; John x. 16.

Sons of God :—Romans viii. 14.

Stones, Lively :—True Israel; Deut. xxvii. 5-6; I. Peter ii. 5.

(4) GENERAL SYMBOLISM.

- Adultery** :—Idolatry, faithlessness to God ; Jer. iii. 8., etc.
- Altar** :—(1) Of unhewn stones ; Ex. xx. 24-26 ; Deut. xxvii. 5-6 ; c.f. Dan. ii. 34-35, 45. (2) Altar of Shittim wood covered with brass for burnt offerings in the court of the Tabernacle ; used as a symbol in Rev. vi. 9-11, as a symbol of sacrifice. (3) The altar of shittim wood covered with gold, used for incense, and stood before vail which separated the Holy of Holies from the Holy place ; a symbol of the acceptance of prayer ; Rev. viii. 3-5. Altar of brick (Is. lxxv. 3), idolatry and faithlessness.
- Angel** :—The minister or leader of each of the seven churches. Rev. ii.-iii.
- Arm** :—Power manifested ; Ps. lxxxix. 13 ; Is. li. 9 ; lii. 10 ; liii. 1.
- Armour** :—Spiritual equipment ; Eph. vi. 13-18.
- Baldness** :—Destruction ; Jer. xlvii. 5.
- Beasts** :—Heathen kingdoms, Dan. vii., Rev. xiii., xvii. ; these personify the Gentile succession of kingdoms in close contact with Israel, true and racial, ending in the Roman. The references in Rev. iv., 6-8 ; v. 14., etc., are better rendered living creatures.
- Blackness** :—Famine, Jer. xiv. 2 ; Rev. vi. 5 ; also as darkness, alienation from God, or evil.
- Body** :—An organized living system as the Church of Christ ; Eph. i. 23.
- Book** :—God's laws and knowledge of His people, the public ; Ex. xxxii. 33 ; Rev. v. 1-9 ; x. ; xiii., 8 ; xx. 12. See roll.
- Branch** :—Offspring, actual or spiritual ; Is. xi. 1 ; Jn. xv. 1-7.
- Candlestick (Golden)** :—True Israel as the witness of God ; Zech. iv., 2 and 11 ; Rev. i. 12 ; x. 4.
- Cedars** :—Kingly rulers of Judah (House of David) ; Ez. xvii. 4 ; Is. ii. 13 ; see trees.
- Chaff** :—Worthless persons ; Job xxi. 18 ; Matt. iii. 12.
- Chain** :—Bondage ; Lam. iii. 7 ; Rev. xx. 1-2.
- City** :—Government, *e.g.*, New Jerusalem the heavenly, spiritual government of God. Babylon, the Gentile system, the government of man.
- Clouds** :—As the source of rain, hail, snow, signify the source of the blessings or punishments of God. See Dan. vii. 13-14 ; Jer. iv. 13 ; Is. v. 6.
- Creatures, Living** :—Ez. i. 5 ; Rev. iv. 6-8. Four being the universal earthly number, the creatures are symbolical of the ruling and creative power of God ; in the spiritual

sense through His witness true Israel. Israel encamped east, south, west and north of the Tabernacle. The leading tribes of each section were Judah, Reuben, Ephraim, Dan. (every man shall pitch by his own standard), Num. ii. ; their standards were a lion, a man, an ox, and an eagle. (*Bishop Wordsworth.*)

Crown :—Victory, royal honour, immortal bliss ; 1 Pet. v. 4. ; Rev. ii. 10.

Cup :—According to its contents, blessings, afflictions, or evil ; Ps. xxiii. 5 ; Matt. xxvi. 39 ; Is. li. 17.

Darkness :—Ignorance, sin, as alienation from the Light of God, Rom. xiii. 12. The darkening of the sun, moon or stars, failure of the ruling powers, Is. xiii. 10 ; Joel ii. 10.

Daughter :—The population of a city or community, of Jerusalem, Is. xxxvii. 22 ; of Babylon, Is. cxxxvii. 8.

Day :—An appointed time ; prophetically a day often represents a year. Ez. iv. 6.

Death :—The state of a spirit not in contact with God, "alienated from the life of God." The "second death", Rev. ii. 11 ; xx. 6, is the final destruction of spirits in a state of spiritual death ; Rev. xx. 14-15 ; xxi. 8.

Dew :—Genial divine influence through His word, Hos. xiv. 5 ; Deut. xxxii. 2 ; power, Ps. cx. 3.

Divorce :—The breaking of the covenant between God and true Israel ; see **marriage** ; also Jer. iii. 8.

Door :—An opportunity for the propagation of the Gospel, I. Cor. xvi. 9 ; Col. iv. 3 ; Rev. iii. 8.

Dragon :—Satan, Rev. xii. 7, the spiritual enemy ; a material enemy, Ez. xxix. 3.

Drunkenness :—Helplessness from God's judgment, Is. li. 21-22 ; helpless and foolish from evil teaching, Rev. xvii. 2.

Earth :—Organized society (political).

Earthquake :—A political upheaval, Rev. xvi. 18 ; xi. 19.

Eyes :—Spiritual discernment, Matt. vi. 22 ; Eph. i. 18 ; eyes of fire, Rev. i. 14 ; Dan. x. 6 ; intense spiritual discernment ; the eyes of the Lord, Ps. xxxiv. 15 ; Zech. iii. 9 ; iv. 10 ; Rev. v. 6 ; represent the ubiquity of the Holy Spirit of God, which in the present dispensation works through Christ as the Saviour of mankind.

Face (Countenance) :—Its brightness, Dan. x. 6 ; Rev. i. 16 ; x. 1 ; Ps. xxxi. 16 ; lxxxix. 15 ; symbolical of spiritual power in its beneficent aspect.

Figs :—An emblem of Judah, Jer. xxiv. ; xxix. 17.

- Fire** :—God's wrath and its effects, Ps. xviii. 8 ; Jer. xlviii. 45 ; Ez. xxii. 21-22 ; Mal. iii. 2.
- Fornication** :—Idolatry, apostasy, Ez. xvi. 15 ; Rev. xvii. 2, 4 ; xix. 2.
- Fruit** :—The result in actions of the spirit which moves us, whether of God or of Satan, Ps. i. 3 ; Rom. vii. 4-5. Leaves being the sign of life within, and the fig tree bearing fruit before having leaves in spring, Christ expected fruit from the fig tree, Matt. xxi. 19. The fig being symbolic of Judah, His action in cursing it, was prophetic of the fall of the Jews.
- Furnace** :—Severe affliction, Jer. xi. 4 ; Ez. xxii. 18-22.
- Garments** :—(White). The righteousness of Christ which covers our sinful nature, Rev. iii. 4-5 ; xvi. 15 ; xix. 14. Divine righteousness, Dan. vii. 9.
- Gates** :—The seat of power, Gen. xxii. 17 ; xxiv. 60, and means of entry, Rev. xxi. 12.
- Girdle** :—Tightened, preparation for activity, Luke xii. 35 ; I. Peter i. 13.
- Glass** :—Heavenly purity and calm, Rev. iv. 6 ; xv. 2 ; xxi. 18-21.
- Gold** :—The emblem of Babylon as the beginning of the Gentile succession of kingdoms, Dan. ii. 32 ; as an Israel symbol it denotes the refining of character, Job. xxiii. 10 ; Rev. iii. 18 ; xxi. 18, 21.
- Grass** :—Mankind in its frailty, Is. xl. 6-7.
- Hail** :—Calamities in war, Is. xxxii. 19 ; Ez. xiii. 11-13 ; Rev. viii. 7 ; xvi. 21. Since the clouds are the source of hail as well as rain and snow, the symbol of the Son of Man coming in the clouds of heaven, Dan. vii. 13, can include His office as treading "the winepress of the fierceness and wrath of almighty God." Rev. xix. 15.
- Hair** :—Grey, loss of strength through loss of spiritual contact with God, Hos. vii. 9 ; white hair like wool, spiritual power and authority, white being the colour of the livery of heaven. Hence divine spiritual authority, Dan. vii. 9 ; Rev. i. 14 ; hair grown, spiritual contact with God, Ez. xvi. 7-8 ; hair shaved or cut, loss of power through loss of spiritual contact with God, Is. vii. 20 ; Jer. vii. 29 ; Ez. v. 1 ; hair plucked off or baldness, grief, Ezra ix. 3 ; Is. xxii. 12.
- Hand** :—(Right) the place of honour and power, Ps. xci. 7 ; xcvi. 1 ; Is. xli. 10 ; Christ ascended to the right hand of God, Acts ii. 33, etc.
- Harvest** :—The result of preaching the Word of God, Matt. ix. 37 ; Rev. xiv. 15-20 cf. Joel iii. 13.

- Head** :—The governing power, Num. xvii. 3 ; Deut. xxviii. 13 ; Ps. xviii. 43 ; Is. i. 5 ; Christ the Head, the Church, the Body, Col. ii. 19.
- Heaven** :—The spiritual source of all power since God dwells there, hence a metaphor of great power, Is. xiv. 12-14 ; Luke x. 15.
- Hell** :—Ruin, Luke x. 15.
- Horn** :—Regal power of government, Ps. xcii. 10 ; cxxxii. 17 ; Dan. vii. 7-8. Christ is symbolized as the slain Lamb with seven horns and seven eyes, designating the perfection of His spiritual government through the Holy Spirit, Rev. v. 6.
- Horse** :—Government or leadership, especially under Rome pagan ; the colour would shew the state, and the riders the leaders in power, Rev. vi. 2 ; xix. 11-14 ; Zech. i. 8.
- House** :—True Israel as the dwelling place of God, Num. xii. 7 ; I. Tim. iii. 15.
- Incense** :—Acceptable prayer, Ps. cxli. 2 ; Rev. v. 8 ; viii. 4.
- Keys** :—The means of entry to a place or condition, hence spiritual authority, or leadership, Is. xxii. 22 ; Matt. xvi. 19 ; Rev. i. 18 ; iii. 7 ; see Part I., Chapter VIII.
- Lamb** :—Christ as the Sacrifice, Jn. i. 29 ; Rev. v. 12 ; lambs, the weaker members of the Church, Is. xl. 11 ; John xxi. 15.
- Leaven** :—A diffusive influence, especially corrupt, Matt. xvi. 6 ; I. Cor. v. 6-8.
- Leaf, Leaves** :—An outward sign of the invisible, spiritual life within, Ps. i. 3 ; Jer. xvii. 8 ; Ez. xlvii. 12 ; withered leaf, a dying state, Is. i. 30.
- Life** :—The state of a human spirit in contact with God, through Christ and His teaching, Col. iii. 4 ; John xiv. 6.
- Light** :—"The light dwelleth with Him" (Dan. ii. 22), therefore a symbol of spiritual knowledge, experience, and power, Eph. v. 8 ; Matt. v. 14-16 ; I. Thess. v. 5 ; John viii. 12.
- Lion** :—Regal might, Gen. xlix. 9 ; Num. xxiv. 9 ; Deut. xxxiii. 20 ; a merciless foe, Ps. x. 9 ; xvii. 12.
- Locusts** :—A numerous, wasting enemy, Rev. ix. 2-3.
- Manna, Hidden** :—Spiritual food, Rev. ii. 17.
- Marriage** :—The covenant relation between God and true Israel, Is. liv. 5 ; Jer. iii. 14 ; Rev. xix. 7.
- Meat, Strong** :—The deeper truths of Christianity, Heb. v. 12-14.
- Milk** :—Elementary Christian truths, Heb. v. 12-13.
- Moon** :—Political rule, Joel ii. 10 ; iii. 15 ; Rev. vi. 12.
- Mountain** :—A form of government, Is. ii. 12-14 ; Jer. li. 25.

Naked :—Mankind in its natural sinful state, unclothed by the righteousness of Christ, Rev. iii. 17 ; xvi. 15.

Night :—Ignorance and unbelief, Romans xiii. 12.

Numbers :—See Chapter II., Part III. *p.* 225.

Olive Tree :—The true Israel of God ; the " natural branches " those of the Israel race, Rom. xi. 21 ; the " wild olive tree," true Israel of the Gentiles, Rom. xi. 17 ; see also Ps. lii. 8 ; Jer. xi. 16 ; Hos. xiv. 6.

Palm Tree :—The prosperity of the righteous, Ps. xcii. 12 ; palm branches, Lev. xxiii. 40 ; Rev. vii. 9 ; a reference to the feast of tabernacles, a thanksgiving for harvest and a commemoration of Israel's temporary mode of living in tribulation in the wilderness, before entering the Promised Land.

Passover :—A symbol of Christ's sacrifice, I. Cor. v. 7.

Pillar :—A support, one of the main parts of the building, Jer. i. 18 ; Gal. ii. 9 ; Rev. iii. 12.

Ploughing :—Preparation for instruction, Hos. x. 11-12.

Raiment :—See **Garments**.

Rain :—Pure doctrine, Deut. xxxii. 2 ; divine influence through God's word, Is. lv. 10-11.

Rainbow :—Since the sun (spiritual power) shines upon rain to produce the rainbow, we have here a symbol of the glory of God in His spiritual power working through His word, Ez. i. 28 ; Rev. iv. 3 ; x. 1. It also has a sense of the covenant keeping God, Gen. ix. 12-17.

Red :—War, Rev. vi. 4 ; xii. 3.

River :—Military and political power, Is. viii. 7-8 ; Jer. xlvii. 2 ; Is. xi. 14-16 ; Zech. x. 11 ; Rev. xiv. 12 ; river, clear, God's spiritual power and life, Ez. xlvii. 1-12 ; Rev. xxii. 1-2.

Rock :—A defence, Ps. xviii. 2 ; Is. xvii. 10 ; a foundation, Matt. xvi. 18 ; a source of supply, I. Cor. x. 4, cf., Ex. xvii. 6.

Rod :—Stern rule and punishment for sin (sometimes through enemies as God's agents), Is. x. 5, 24 ; xi. 1-4 ; rod of iron, Ps. ii. 8-9 ; Rev. ii. 27 ; xii. 5 ; xix. 15.

Roll :—God's message to man, Jer. xxxvi. 2 ; Ez. ii. 8-10 ; iii. 1-4.

Salt :—" The salt of the covenant of thy God," Lev. ii. 13 ; Num. xviii. 19 ; as applied in the New Covenant, Mk. ix. 49-50 ; Col. iv. 6 ; Eph. iv. 29, *i.e.*, soundness of doctrine.

Sea :—Gentile political organizations, with a sense of instability, in the area around the Holy Land, Is. lx.*5 ; Dan.

vii. 3 ; Rev. xiii. 1 ; Jer. li. 36. Israel's organization is founded upon the unchangeable Rock, God.

Seal :—Gives the authority of the person who seals, or stops unauthorized persons from having knowledge of that which is sealed, Is. xxix. 11 ; Job ix. 7 ; Rev. v. 1-10 ; vii. 2-4.

Shadow :—Protection, Ps. xci. 1.

Shield :—Defence, Ps. v. 12.

Snow :—Divine influence through the Word, Is. lv. 10.

Sores :—Sins, Is. i. 6.

Stars :—Leaders, Num. xxiv. 17 ; Rev. i. 16-20 ; viii. 10-11 ; ix. 1 ; morning star, Rev. ii. 28, xxii. 16.

Stone :—Unhewn or whole, true Israel the earthly manifestation of the kingdom of God, Dan. ii. 34-35, 45 ; Deut. xxvii. 6 ; white stone, the heavenly spiritual side of that kingdom, Rev. ii. 17 ; corner stone, Christ as the apex of the true Israel building, Ps. cxviii. 22 ; Is. xxviii. 16-17 ; living stones, Christians, I. Peter ii. 4-5 ; stone of stumbling, Is. viii. 14 ; Rom. ix. 32-33 ; I. Peter ii. 8 ; precious stones, spiritual gifts, Rev. xxi. 19-21.

Sword :—Authority exerted to punish, Ez. xxi. 3 ; Rom. xiii. 4 ; Rev. xix. 15 ; sword of the Spirit, the word of God, Eph. vi. 17 ; two-edged sword, Ps. cxlix. 6-7 ; Heb. iv. 12 ; Rev. i. 16.

Tabernacle :—The body as the dwelling of the spirit, II. Cor. v. 1 ; II. Pet. i. 13 ; the relation of Christ to God in heaven, as the High Priest offering sacrifice for the sins of the people, Heb. viii. 2 ; ix. 6-14.

Tempest :—Punishment of God, Ps. xi. 6 ; Is. xxviii. 2 ; xxx. 30 ; II. Pet. ii. 15-17.

Temple :—The spiritual contact between God and man, Jer. vii. 1-7 ; Jn. ii. 19-21 ; Eph. ii. 20-22 ; Rev. xi. 1, 19, etc.

Thirst :—A wish for spiritual knowledge, Amos viii. 11 ; Rev. vii. 16.

Trees :—Men in power, Is. x. 19 ; Dan. iv. 20-23 ; Ez. xxxi. ; men in relation to God, Ps. i. 3 ; Ez. xv. ; Matt. iii. 10 ; tree of life, Ez. xlvii. 12 ; Rev. ii. 7 ; xxii. 2, 14.

Threshing :—Destruction, Is. xli. 15 ; Amos i. 3.

Throne :—Secure government.

Thunder :—Declaration of God's will, Jn. xii. 28-29 ; Rev. x. 3.

Trumpets :—Sounded in the wilderness (1) when camp was to be moved ; (2) as a summons to war ; (3) over the sacrifices ; Num. x. 1-10. The period of the six trumpets of the Revelation was the period of true Israel of the new Covenant in the "wilderness", Rev. xii. 6, 14 ; it would therefore symbolize (1) the movement of true Israel

through the wilderness of Papal domination, (2) the sacrifice of the martyrs, (3) the summons to war against the beast, which attains its end in the destruction of great Babylon in the era of the seventh trumpet.*

Wall :—Protection, Zech. ii. 5.

Washing :—Purification from sin, Ps. li. 2, 7.

Water :—Life from contact with the Holy Spirit, Ez. xxxvi. 25-36; xlvii. 1-9; Rev. xxii. 1, etc.; affliction, Ps. xviii. 16.

Wheat :—Rich blessing, Ps. lxxxi. 16.

White :—Spiritual purity (see **hair**, **garments**); victorious prosperity, material or spiritual, Rev. vi. 2; xix. 11, 14.

Wilderness :—Adversity, Is. xli. 17-19; Rev. xii. 6. 14.

Wind :—Four winds, see **numbers**, a sense of the creative spirit of God working, Ez. xxxvii. 9; Dan. vii. 2; universality, Mk. xiii. 27; the wrath of God, Jer. li. 1; vanity, Is. xli. 29.

Winepress :—Treading the, crushing judgments, Lam. i. 15; Is. lxiii. 3; Rev. xiv. 19-20; xix. 15.

Wings :—Divine protection, Ruth ii. 12; Ps. xvii. 8; xci. 4; Rev. xii. 14; Ex. xix. 4.

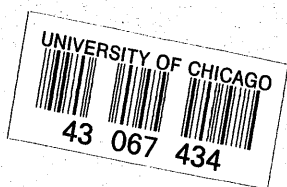
*Since I. Cor. xv. 51-52 declares that we shall not all sleep (or rest), and that we shall all be changed at the last trump—together with the fact that the seventh trumpet of the Revelation is the last trumpet mentioned, after which the 1st resurrection, that of Christ's saints, takes place—it would seem that the "last trump" of I. Cor. xv. 52 is the seventh trumpet of the Revelation.

The change in a twinkling of an eye (I. Cor. xv. 52), that to a spiritual body with Christ, would take place when each of those who are alive and remain (I. Thess. iv. 15) casts off this house of clay and passes on directly to spiritual activity with Christ. This would take place from the time of the first resurrection and onwards into the future.

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